

دروس فی الفقه

Duroosul Fiq-h

LESSONS IN FIQ-H ACCORDING TO
THE HANAFI MATH-HAB

BOOK ONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

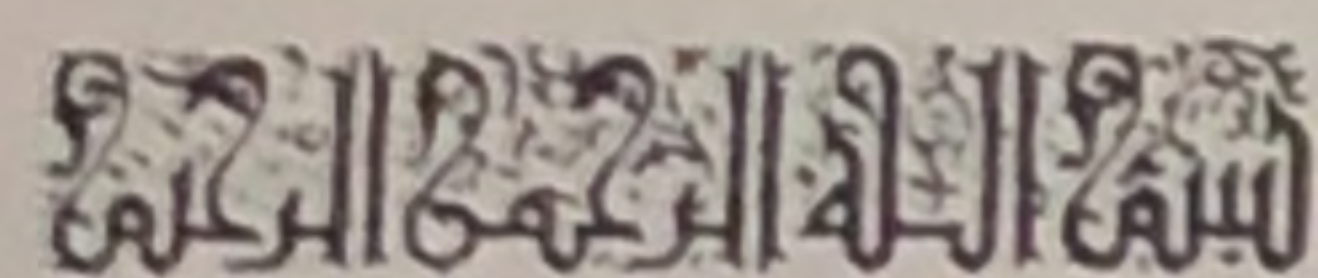
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Notes for the Ustaad

To further compliment the Diniyaat these prepared Diniyaat lessons extracted from the Talimul Islam by Hadhrat Maulana Mohammed Kifayatullah saheb must be introduced in class four.

Asaatiza must please take care that each Fiq'h note is fully explained in question and answer form.

The Ustaad must prepare exercises on weekly lessons. This will Inshaa Allah enable the child to progress and advance in his theoretical Diniyaat.

It is recommended that a ten-minute period be fixed daily for oral and practical Diniyaat, as this will also serve as a revision for pupils.

Naazim Taalimi Board
Jamiatul Ulama Transvaal

8 Sha'baan 1407

7 April 1987

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 1

Islam

- 1 Q. What is your name?
A. My name is Ahmed.
- 2 Q. What is the name of your religion?
A. Islam is the name of my religion.
- 3 Q. What do you call a person who follows Islam?
A. A Muslim.
- 4 Q. What are the important teachings of Islam?
A. The first principle of Islam is that "Allah is one and He alone is worthy of worship, and Hadhrat Muhammad Mustafa ﷺ is Allah's servant and Rasool (messenger). Islam is a true religion; it teaches us to live according to Allah's wishes and to prepare ourselves for the Hereafter."
- 5 Q. What is the Book of Islam called?
A. The Book of Islam is called the "The Holy Qur'aan".

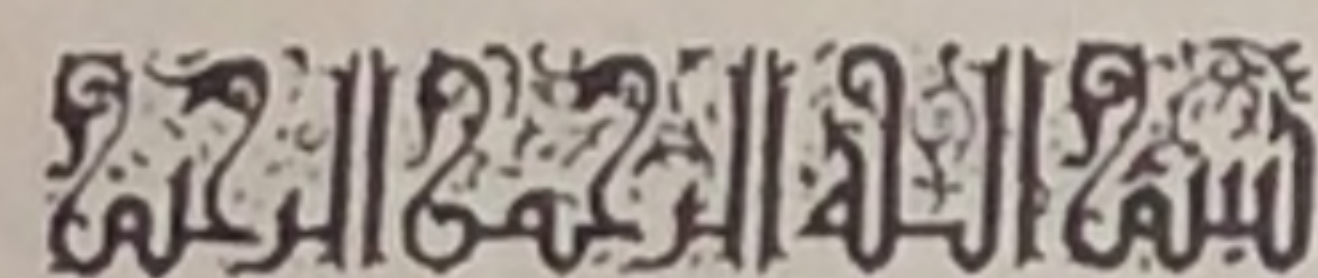
Lesson 2

Kalimah of Islam

- 1 Q. What is the Kalimah of Islam?
A. The Kalimah of Islam is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

"None is worthy of worship except Allah and Muhammad ﷺ is Allah's messenger."



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"None is worthy of worship except Allah and Muhammad ﷺ is Allah's messenger."

2 **Q. What are the other names of this Kalimah?**

A. The other names of this Kalimah are, Kalimah Tauhid and Kalimah Tay-yibah.

3 **Q. What is Kalimah Shahadah?**

A. Khalimah Shahadah is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I testify that none is worthy of worship except Allah, and I testify that Muhammad ﷺ is Allah's servant and His messenger."

Lesson 3

Angels

1 **Q. Who are angels?**

A. Angels are the creation of Allah. They are created from light (Nur). They are invisible to human beings. They are neither male nor female. They do not disobey Allah and they do not commit acts of sin. They are always busy doing the tasks that Allah has given to them.

2 **Q. How many angels are there?**

A. No one except Allah knows the exact number of angels. We however know this much that the number of the angels is very large and that four of them are very well known and close to Allah.

3 **Q. Who are those four well known angels nearest to Allah?**

A. The first one is Hadhrat Jibraeel A.S. He brought Allah's messages, Books and Commands to the Ambiya A.S.

The second one is Hadhrat Israfeel A.S., who will blow the Trumpet on the Day of Judgment.

The third one is Hadhrat Mikaa'eel A.S., who is appointed to manage the rains and deliver food to all Allah's creatures.

The fourth one is Hadhrat Izraa'eel A.S., who is appointed to take out the souls of Allah's creatures.

Lesson 4

Our Nabi ﷺ

1 **Q. What is a Nabi?**

A. A Nabi is Allah's chosen servant and messenger.

2 **Q. Who was Hadhrat Muhammad ﷺ?**

A. Hadhrat Muhammad ﷺ was Allah's servant and Rasool (messenger). We belong to his Ummah.

3 **Q. Where was our Nabi ﷺ born?**

A. He was born in Makka, a city in Saudi Arabia.

4 **Q. What were the names of his father and grandfather?**

A. His father's name was Abdullah, and his grandfather's name was Abdul Muttalib.

5 **Q. Is our Nabi ﷺ greater in rank or lesser in rank than the other Ambiya A.S.?**

A. Our Nabi ﷺ occupies the highest place amongst the Ambiya A.S. He is the greatest of all Allah's creation.

6 **Q. Where did our Nabi ﷺ live all his life?**

A. Our Nabi ﷺ lived in Makka for fifty-three years, then he made Hijrat to Madina on Allah's orders. He lived there for ten years until his death. He passed away at the age of sixty-three years.

7 **Q. What is a person called who does not believe in our Nabi ﷺ?**

A. He is called a Kaafir.

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- 8 **Q. What is meant by believing in our Nabi ﷺ?**
A. By believing in our Nabi ﷺ we mean that he was sent by Allah as a true prophet, and after Allah he is the greatest. We must love him and follow his commands.
- 9 **Q. How do we know that Hadhrat Muhammad ﷺ is Allah's Nabi?**
A. We know that he is Allah's Nabi from his noble actions, good deeds and his beautiful teachings, such things cannot come from anyone except Allah's Nabi.
- 10 **Q. What is Imaan?**
A. Imaan is to believe with the heart in the Kalimah Tay-yiba and to say it with the tongue.

Lesson 5

The Holy Qur'aan

- 1 **Q. How do we know that the Qur'aan is Allah's Book?**
A. Hadhrat Muhammad ﷺ said that the Holy Qur'aan is the Book of Allah. Allah revealed it to him.
- 2 **Q. Was the Holy Qur'aan revealed to our Nabi ﷺ at once or bit by bit?**
A. It was revealed bit by bit according to the needs of the time. Sometimes one aayah, sometimes two or three aayahs (verses) and sometimes a whole surah was revealed.
- 3 **Q. In how many years was the whole Qur'aan revealed?**
A. The complete Qur'aan was revealed in twenty-three years.
- 4 **Q. How was the Qur'aan revealed to our Nabi ﷺ?**

A. Hadhrat Jibrael A.S. came to our Nabi ﷺ. He was sent by Allah. He taught our Nabi ﷺ the aayahs or surahs. Our Nabi ﷺ memorized it, then he dictated it to some literate person who wrote it down.

- 5 **Q. Why did our Nabi ﷺ not write the aayah or surah himself?**
A. Our Nabi ﷺ could not read nor could he write. He was an **Ummi**.
- 6 **Q. Who is an Ummi?**
A. An Ummi is a person who has not learnt how to read or write. Although our Nabi ﷺ could not read or write, Allah had granted him more knowledge than anyone else in the whole world.
- 7 **Q. Who is Hadhrat Jibrael A.S.?**
A. Hadhrat Jibrael A.S. is Allah's angel. He carried Allah's Messages to our Nabi ﷺ and to all the Ambiya A.S. of Allah.

Lesson 6

Salaat

- 1 **Q. How do we show our love to Allah?**
A. We show our love to Allah by offering Salaat, Fasting, giving Zakaat and by performing Haj.
- 2 **Q. What is salaat?**
A. Salaat is a particular way of ibaadah (worship) and devotion to Allah taught by Allah through the Qur'aan and by His Nabi ﷺ through his sunnah.
- 3 **Q. How does one perform salaat?**
A. Muslims stand with folded hands before Allah facing the Qiblah either in the masjid or in their houses, they

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A. Muslims stand with folded hands before Allah facing the Qiblah either in the masjid or in their houses, they

recite the Qur'aan, praise Allah and revere His greatness. They bow to Him in respect, and prostrate on the ground to show their humbleness to Him.

- 4 **Q. Where is Allah while you are offering salaah?**
A. Allah is everywhere. No matter whether one offers salaah in his house or in the masjid or anywhere else, he is before Allah, because Allah is everywhere. Far greater reward is received for salaah offered in the masjid.
- 5 **Q. The Muslims wash their hands, face and feet before they offer salaah. What is the name given to this act in Islam?**
A. This act is called Wudhu; salaah read without wudhu is not acceptable.

Lesson 7

The Ka'bah

- 1 **Q. What is the direction we face while offering Salaah called?**
A. It is called "The Qiblah".
- 2 **Q. Why is it essential to stand with the face turned towards Masjid-ul-Haraam in Makka?**
A. It is because the House of Allah known as Ka'bah is situated in the Masjid-ul-Haraam in the holy city of Makka. It is necessary to face towards the Ka'bah. The direction of the Ka'bah in South Africa is north-east.

Lesson 8

Salaah

- 1 **Q. How many salaah are fardh during the night and day?**
A. There are five fardh salaah in one day.

- 2 **Q. What are these five salaah called?**
A. Fajr: which is read before sunrise.
Zohar: which is read after the sun has passed the meridian.
Asar: which is read about 1½ hours before sunset.
Maghrib: which is read immediately after sunset.
Esha: which is read 1½ hours after sunset.

AZAAN

- 3 **Q. What is Azaan?**
A. Azaan is a set of phrases said aloud when the time of salaah begins. The words of azaan are as follows:
- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ،
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، أَشْهَدُ
 أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ ،
 حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ
 إِلَّا اللَّهُ

In the azaan of Fajr, after حَيَّ عَلَى الْفَلَاحِ the following words should be added twice:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

- 4 **Q. What is the Takbeer?**
A. Before beginning salaah when those present are ready the same phrases of azaan are said. After
- حَيَّ عَلَى الْفَلَاحِ
- Mukabbir (person saying takbeer) must add twice:
- قَدْ قَامَتِ الصَّلَاةُ
- 5 **Q. What is the person calling out the azaan called?**
A. He is called the Mu'azzin.

- 6 Q. What is the person calling out the takbeer called?
A. He is called the **Mukabbir**.

Lesson 9

Definitions of the Musalli and the Imaamat

- 1 Q. What is the term used for salaah read in assembly?
A. The salaah read in assembly is called **Jama'at salaah**.
- 2 Q. What is the person called who leads the Jama'at?
A. He is called the **Imaam**.
- 3 Q. What is the person called who reads salaah behind the Imaam?
A. He is called a **Muqtadi** (follower).
- 4 Q. What do we call a person who is reading salaah alone?
A. Such a person is called a **Munfarid**.
- 5 Q. What do we call the place specially built by Muslims for offering salaah alone and in Jama'at (congregation)?
A. Such a place is called a **Musjid** (Mosque).
- 6 Q. What is one allowed to do in a masjid?
A. One is allowed to offer salaah, recite the Qur'aan, read wazifas, listen to Islamic lectures. One should sit silently and respectfully. One is not allowed to play and jump around, nor is one allowed to make noise, or talk of worldly affairs whilst in the masjid.
- 7 Q. What are the benefits of reading salaah?
A. The benefits of reading salaah are many, some of them are as follows:
 - (1) The body and clothes of a worshipper are always kept **paak** and clean.

- (2) Allah Ta'aala is pleased with the person who offers Salaah.
- (3) Our Nabi ﷺ is pleased with one who reads Salaah.
- (4) Allah Ta'aala favours the person who offers salaah.
- (5) A musalli (person who performs his salaah) is respected by good people.
- (6) A musalli (person who performs his salaah) is saved from many sins.
- (7) Allah rewards a musalli with a comfortable and happy life after his death.

Lesson 10

Names of expressions recited in Salaah

Q. What are the various expressions read in salaah called?

A. They are called:

TAKBEER:

الله أكبر

THANA:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

TA'AWWUZ:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

TASMIYAH:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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TASMIYAH:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QIRA'AT:

(1) Surah Faatiha

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ○ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ○

(2) A Surah or Aayah:

TASBIH OF RUKU:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

TASMIE' FOR QAUMAH:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

TAHMID FOR QAUMAH:

رَبَّنَا لَكَ الْحَمْدُ

TASBIH OF SAJDAH:

سُبْحَانَ رَبِّيَ الْأَعْلَى

TASHAH-HUD or ATTAHIYAAT:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

DUROOD SHARIEF:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

DUA AFTER DUROOD SHARIEF:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Lesson 11

Salaam, Duaa after salaam and Qunoot

SALAAM:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

DUA AFTER SALAAM:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

QUNOOT:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ
وَنُشْنِي عَلَيْكَ الْخَيْرَ ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ
يَفْجُرُكَ ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى
وَنَخْفِدُ وَنَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ ، إِنَّ عَذَابَكَ بِالْكَافِرِ
مُلْحِقٌ

QIRA'AT:

(1) Surah Faatiha

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مَلِكُ يَوْمِ الدِّينِ ○
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۖ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ○

(2) A Surah or Ayah:

TASBIH OF RUKU:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

TASMIE' FOR QAUMAH:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

TAHMID FOR QAUMAH:

رَبَّنَا لَكَ الْحَمْدُ

TASBIH OF SAJDAH:

سُبْحَانَ رَبِّيَ الْأَعْلَى

TASHAH-HUD or ATTAHIYAAT:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
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DUROOD SHARIEF:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

DUA AFTER DUROOD SHARIEF:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Lesson 11

Salaam, Duaa after salaam and Qunoot

SALAAM:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

DUA AFTER SALAAM:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

QUNOOT:

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ
وَنُثْنِي عَلَيْكَ الْخَيْرَ ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ
يَفْجُرُكَ ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى
وَنَخْفَدُ وَنَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ ، إِنَّ عَذَابَكَ بِالْكَافِرِ
مُلْحِقٌ

Wudhu

Q. What is the method of wudhu?

A. The Sunnat method of performing wudhu is as follows:

Take **paak** water in a clean utensil, sit on a high place facing the Qibla. If one cannot do so it does not matter. Roll up your sleeves above the elbows. Recite Tasmiya (**Bismillah**) and wash both hands thrice up to the wrist, first the right hand, thereafter the left hand. Gargle thrice and if you have no miswaak clean your teeth with your right fore finger. Now put water in your nostrils thrice using your right hand and clean the nostrils with the small finger of the left hand. Then wash your face thrice. Do not splash the water on your face, instead wash the face gently, beginning from the forehead to below the chin, and fully washing from one ear lobe to the other. Thereafter wash the right forearm upto and including the elbows thrice. Also wash the left forearm in the same manner. Now wet your hands and pass them over the head. Pass the tips of the fore fingers in the ears and the back of your hands over the neck, this is called **MASAH**. This should be done once only. Lastly wash each foot upto and including the ankles thrice. First the right foot then the left foot.

NOTE: Teach the pupils some **Fadhaa'il** of wudhu.

Lesson 13

The method of performing salaah

Q. What is the method of performing salaah?

A. The method of performing salaah is as follows:

After performing wudhu, dress in **paak** (**Taahir**) clothes, standing on a **paak** place facing the Qibla. One must make the **Niyyah** (intention).

Then raising both hands upto the ears with palms facing the Qibla say: **Allahu-Akbar**, then fold both hands below the navel. The right hand must be placed over the left hand keeping your folded hands below the navel.

While in Salaat do not look around. Stand with respect, and keep your mind (concentration) towards Allah.

Thereafter recite the Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Thereafter the Ta-awwuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Thereafter the Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Then recite the surah Faatiha. (Alhumdu Sharief). After completing suratul Fatihah say **Ameen** softly. Thereafter recite any surah you know, then saying Allahu-Akbar go into **ruku**. In ruku hold the knees with your hands spreading the fingers around the knees.

Then recite the **tasbih** of **ruku** three times.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Then say **Tasmie'** and stand up again.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

While standing say **Tahmeed**:

رَبَّنَا لَكَ الْحَمْدُ

Then saying **Takbeer** go into **sajdah** by first placing your knees then both the hands, then the nose and lastly the forehead between both hands on the ground.

In **sajdah** recite the **Tasbih** thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Thereafter say the **takbir** and sit upright. One must sit on the left foot with the right foot straight up, with the toes facing the **Qiblah**.

Then repeat the **takbir** and go back into **sajdah** in the same manner as the first **sajdah**. After completing the **sajdah** say **takbir** and stand up without putting the hands on the ground. On finishing the second **sajdah** one **rakaat** has been completed.

Now the second **rakaat** will begin.

Reciting the **Tasmiyah**, **Alhamdu Sharief** and a **Surah**, perform the **ruku**, **quama** and both **sajdahs**. After the second **sajdah** do not stand up but remain in a sitting position and recite **Tashah-hud**, **Durood Sharief**, **Duaa** and lastly make the **Salaam**, first turn the head towards the right then towards the left. While doing this one must recite:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

After the **salaam** recite the **duaa**.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

The method of **duaa** is to raise the hands to the height of the chest, with palms held upwards. After the completion of **duaa** pass the hands over the face.

THE DIFFERENCE BETWEEN A MALE AND FEMALE'S SALAAT

Women also perform their **salaat** in the same way, except for a few differences, which are mentioned below:

- (1) Without the hands being exposed, women should raise their hands to the height of their shoulders when saying **Takbeere Tahreemah**.
- (2) They should merely place the right hand over the back of the left hand above the breast and not hold it like the male.
- (3) (a) When making **ruku** a woman should only bend over sufficiently so that her hands reach her knees. The hands should be placed on the knees, with the fingers kept together.
(b) In **ruku** the elbows should touch the sides of the body and the feet kept together.
- (4) (a) In **sajdah** the upper part of the leg (the thigh) should not be upright but in a flat position as possible, with the feet spread towards the right.
(b) Whilst in **sajdah** the stomach and thighs must be kept together.
(c) The forearm should be put flat on the ground in **sajdah**. Women must not raise their voice when reciting.

Lesson 14

Salaat (Postures)

- 1 Q. What is the method of sitting between the two **sajdah's** and while sitting to recite the **Tashah-hud**?

While standing say **Tahmeed**:

رَبَّنَا لَكَ الْحَمْدُ

Then saying **Takbeer** go into **sajdah** by first placing your knees then both the hands, then the nose and lastly the forehead between both hands on the ground.

In **sajdah** recite the **Tasbih** thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Thereafter say the **takbir** and sit upright. One must sit on the left foot with the right foot straight up, with the toes facing the **Qiblah**.

Then repeat the **takbir** and go back into **sajdah** in the same manner as the first **sajdah**. After completing the **sajdah** say **takbir** and stand up without putting the hands on the ground. On finishing the second **sajdah** one **rakaat** has been completed.

Now the second **rakaat** will begin.

Reciting the **Tasmiyah**, **Alhamdu Sharief** and a **Surah**, perform the **ruku**, **quama** and both **sajdahs**. After the second **sajdah** do not stand up but remain in a sitting position and recite **Tashah-hud**, **Durood Sharief**, **Duaa** and lastly make the **Salaam**, first turn the head towards the right then towards the left. While doing this one must recite:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

After the **salaam** recite the **duaa**.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

The method of **duaa** is to raise the hands to the height of the chest, with palms held upwards. After the completion of **duaa** pass the hands over the face.

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(c) The forearm should be put flat on the ground in **sajdah**. Women must not raise their voice when reciting.

Lesson 14

Salaat (Postures)

- 1 Q. What is the method of sitting between the two **sajdah's** and while sitting to recite the **Tashah-hud**?

A. Keep the right foot straight up with the toes facing the Qiblah. Lay down the left foot and sit on it. The hands should be kept on the thighs close to the knees.

2 Q. Is there any difference in the salaah of the Imaam, Munfarid and the Muqtadi?

A. There are some differences. The Imaam and Munfarid will recite in the first rakaat **thana**, **ta-awwuz**, **tasmiyah**, **alhamdo sharief** and a **surah**.

In the second rakaat they will recite **tasmiyah**, **alhamdo** and a **surah**, whereas the Muqtadi recites **thana** in the first rakaat and thereafter he remains silent in all the rakaats.

The second difference is that after the ruku the Imaam and the Munfarid will recite the **tasmie'**, while the Munfarid can recite **tahmeed** along with the **tasmie'**. The Muqtadi only recites the **tahmeed**.

3 Q. What is the method of reading three or four rakaat salaah?

A. The first two rakaats should be read as explained in Lesson 13. The only difference is that in the **qaaidah** after **attahiyaat**, **durood sharief** must not be recited, instead one must say the **takbir** and stand up for the third rakaat. If this salaah is **wajib**, **sunnat** or **nafl** one must recite a **surah** after **alhamdo** in the third and fourth rakaat. If it is **fardh** salaah no **surah** will be recited after **Alhamdo**. Complete the fourth rakaat with **tashah-hud**, **durood sharief**, the **duaa** and the **salaam**.

4 Q. Can we read three rakaat sunnah or nafl salaah?

A. No we cannot. **sunnat** and **nafl** salaah are read in units of two or four rakaats only.

5 Q. What is the correct method of making ruku?

A. The correct method of making **ruku** is that the head and the back should be in straight line while bowing. The head should not be higher or lower than the back.

Both the inner side of the arms should be kept away from the body and the hands be placed firmly on the knees with the fingers spread out.

6 Q. What is the correct method of performing the sajdah?

A. The correct method of performing sajdah is that the palms must be placed flat on the ground with fingers together. The wrist and the elbows are raised from the ground. The stomach must not touch the thighs. The inner side of the arms must also be kept away from the body.

7 Q. After the salaah which tasbihs should be read and counted on the fingers?

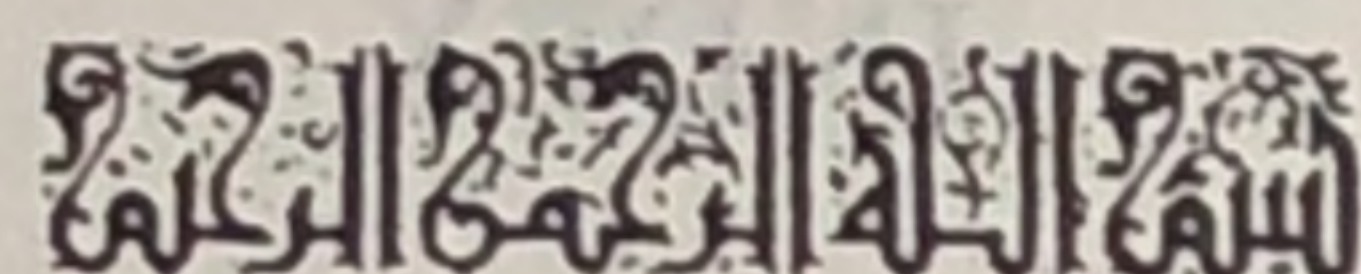
A. After the salaah one should recite thirty-three times **Subhanallah** سُبْحَانَ اللَّهِ thirty-three times **Alhamdulillah** الْحَمْدُ لِلَّهِ and thirty-four times **Allahu-Akbar** اللَّهُ أَكْبَرُ . There is a great thawab in reciting these tasbihs.

دروس الفقه

Duroosul Fiq-h

LESSONS IN FIQ-H ACCORDING TO
THE HANAFI MATH-HAB

BOOK TWO



Notes for the Ustaad

To further compliment the Diniyaat these prepared Diniyaat lessons extracted from the Talimul Islam by Hadhrat Maulana Mohammed Kifayatullah saheb must be introduced in class five.

Asaatiza must please take care that each Fiq'h note is fully explained in question and answer form.

The Ustaad must prepare exercises on weekly lessons. This will Inshaa Allah enable the child to progress and advance in his theoretical Diniyaat.

It is recommended that a ten minute period be fixed daily for oral and practical Diniyaat, as this will also serve as a revision for pupils.

8 Sha'baan, 1407
7 April, 1987

Naazim Taalimi Board.
Jamiatul Ulama Transvaal.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 1

Islamic beliefs

- 1 **Q. How many Pillars form the basis of Islam?**
A. Five Pillars form the basis of Islam.
- 2 **Q. What are the Five Pillars of Islam?**
A. The *Five* Pillars of Islam are:
 - (a) Firm belief in the Kalimah Tay-yibah or Kalimah Shahadat and its expression in words;
 - (b) Performing Salaat;
 - (c) Paying Zakaat;
 - (d) Roza (fasting in the month of Ramadhaan);
 - (e) Performing the Hajj (once in a lifetime if one has the means).

- 3 **Q. What is Kalimah Tay-yibah and what does it mean?**
A. Kalimah Tay-yibah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

It means: "There is no God but Allah and Muhammad is the Messenger of Allah."

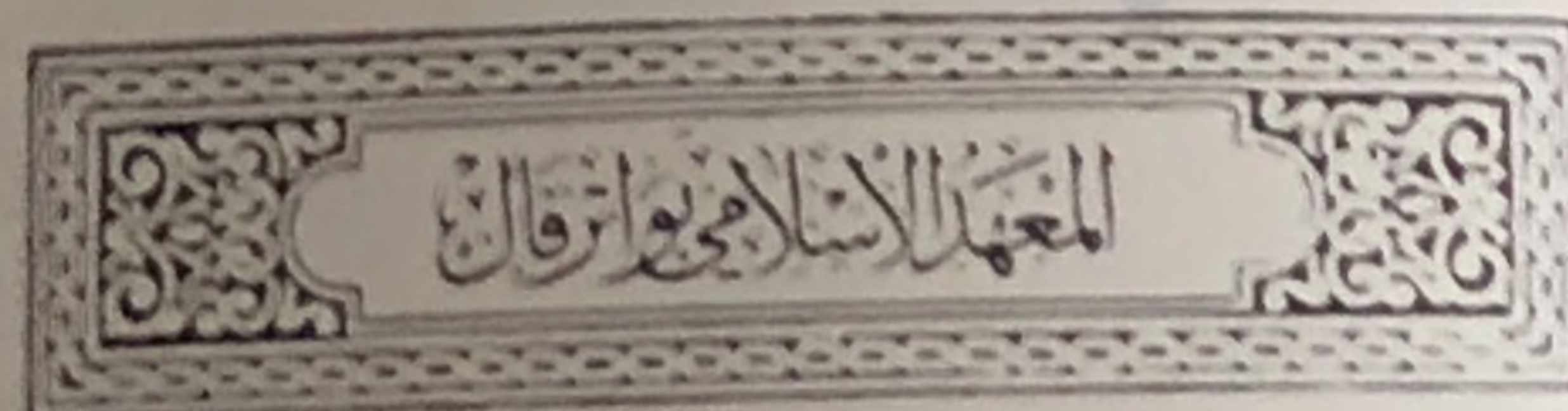
- 4 **Q. What is Kalimah Shahadat and what does it mean?**
A. Kalimah Shahadat is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

It means: "I bear witness that none is worthy of worship but Allah and I bear witness that Muhammad ﷺ is the servant and Messenger of Allah."

DUROOSUL FIQ-H

BOOK 2



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

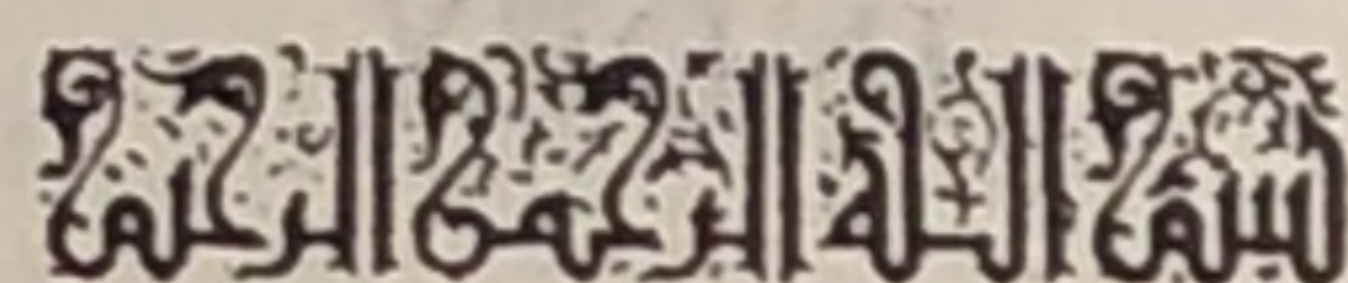
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Notes for the Ustaad

To further compliment the Diniyaat these prepared Diniyaat lessons extracted from the Talimul Islam by Hadhrat Maulana Mohammed Kifayatullah saheb must be introduced in class five.

Asaatiza must please take care that each Fiq'h note is fully explained in question and answer form.

The Ustaad must prepare exercises on weekly lessons. This will Inshaa Allah enable the child to progress and advance in his theoretical Diniyaat.

It is recommended that a ten minute period be fixed daily for oral and practical Diniyaat, as this will also serve as a revision for pupils.

8 Sha'baan, 1407
7 April, 1987

Naazim Taalimi Board.
Jamiatul Ulama Transvaal.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 1

Islamic beliefs

- 1 Q. **How many Pillars form the basis of Islam?**
A. Five Pillars form the basis of Islam.
- 2 Q. **What are the Five Pillars of Islam?**
A. The *Five* Pillars of Islam are:
 - (a) Firm belief in the Kalimah Tay-yibah or Kalimah Shahadat and its expression in words;
 - (b) Performing Salaat;
 - (c) Paying Zakaat;
 - (d) Roza (fasting in the month of Ramadhaan);
 - (e) Performing the Hajj (once in a lifetime if one has the means).

- 3 Q. **What is Kalimah Tay-yibah and what does it mean?**

A. Kalimah Tay-yibah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

It means: "There is no God but Allah and Muhammad is the Messenger of Allah."

- 4 Q. **What is Kalimah Shahadat and what does it mean?**
A. Kalimah Shahadat is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

It means: "I bear witness that none is worthy of worship but Allah and I bear witness that Muhammad ﷺ is the servant and Messenger of Allah."

5 **Q. Does a man become a Muslim if he recites the Kalimah without understanding its meaning and implications?**

A. No, it is essential to understand its meaning and believe in it and to say it with the tongue.

6 **Q. What do we call such a belief and its expression?**

A. We call it **Iymaan** (faith).

7 **Q. A dumb person is not capable of speech. How, then do we know about his belief of Faith (Iymaan)?**

A. Because of his natural handicap only his indicating with the finger shall be sufficient. This means that he should only signal that Allah is one and Muhammad صلى الله عليه وسلم is His Messenger.

Lesson 2

Beliefs of Muslims

1 **Q. How many things are essential for a Muslim to believe in?**

A. Seven things are essential to believe in. These are mentioned in "Iyman-e-Mufasssal".

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ
وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

"I believe in Allah, His Angels, His Books, His Messengers, the Day of Judgment, in that the fate Good and Bad is predetermined by Allah and in Life after Death."

2 **Q. What belief should Muslims have with regard to Allah?**

A. Muslims should have the belief that:

(a) Allah Ta'aala is one.

(b) Allah alone and no one else is worthy of worship.

(c) Allah knows everything, nothing is hidden from Him.

(d) Allah has no equal.

(e) Allah is the greatest and He possesses all the power.

(f) Allah alone has created the earth, the sky, the moon, the sun, the stars, the angels, human beings, jinns and the whole world and He alone is the Sovereign over the whole universe.

(g) Every creature is born or dies by His command.

(h) Allah alone gives food to His creation.

(i) Allah does not eat, nor drinks, nor sleeps.

(j) Allah exists from eternity and will exist forever.

(k) No one created Allah.

(l) Allah has no father, nor sons, nor daughters, nor wives, nor relatives.

(m) We all depend on Allah; He depends on no one, nor is Allah in need of anything.

(n) Allah is peerless, nothing is like Him.

(o) Allah is free from all faults.

(p) Allah has no hands, feet, nose, ears, face like the human beings.

(q) Allah has created angels and appointed them to look after certain affairs of the world.

(r) Allah sent prophets for the guidance of His creatures. These prophets taught their people the true religion, and to do the right things and to keep away from the evil things.

Lesson 3

Angels

1 **Q. Who are angels?**

A. Angels are the creation of Allah. They are created

from light (Nur). They are invisible to human beings. They are neither male nor female. They do not disobey Allah and they do not commit acts of sin. They are always busy doing the tasks that Allah has given to them.

2 **Q. How many angels are there?**

A. No one except Allah alone knows the exact number of angels. We however know this much that the number of the angels is very large and that four of them are very well known and close to Allah.

3 **Q. Who are those four well known angels nearest to Allah?**

A. The first one is Hadhrat Jibraeel A.S. He brought Allah's messages, Books and commands to the Ambiya A.S.

The second one is Hadhrat Israfeel, who will blow the Trumpet on the Day of Judgment.

The third one is Hadhrat Mikaa'eel, who is appointed to manage the rains and deliver food to all Allah's creatures.

The fourth one is Hadhrat Izraa'eel, who is appointed to take out the souls of Allah's creatures.

Lesson 4

The Books of Allah

1 **Q. What is the number of Books revealed by Allah?**

A. There are many Books revealed by Allah. Some were big and some were small. These Books were revealed to the Ambiya AS. The big ones are called "Kitaabs" and the small ones are called "Sahifas" (Scrolls).

2 **Q. What are the four famous Divine Kitaabs of Allah called, and to which prophet were they revealed to?**

A. "Tauraat" (or the old testament) revealed to Hadhrat Moosa A.S.

"Zabur" (or Pslams) revealed to Hadhrat Dawood A.S.

"Injil" (Bible) Revealed to Hadhrat Isa A.S.

"Holy Qur'aan" revealed to Hadhrat Muhammad ﷺ

3 **Q. What is the number of Divine Sahifas revealed and to which prophets were they revealed to?**

A. The exact number of the Divine Sahifas is not known. Some of them were revealed to: Hadhrat Adam A.S; Hadhrat Shith A.S; Hadhrat Ibrahim A.S.

Apart from these some more Sahifas were revealed to some other Ambiya A.S.

Lesson 5

The Messengers of Allah

1 **Q. Who are Rusul?**

A. Rusul are Allah's servants. (Rasul-singular, Rusul-plural) They are human beings. Allah appoints them to carry His messages to His people. They are truthful, never tell lies and never commit sins; they show miracles by the will of Allah, convey Allah's messages in full, with no subtractions from or additions to them. Nor do they withhold Allah's messages.

2 **Q. What is a Nabi?**

A. Ambiya are also Allah's servants. (Nabi-singular, Ambiyaa-plural) They are human beings. They convey Allah's messages to their people. They are truthful, never tell lies and never commit sins. They do not subtract or add to the messages of Allah and never withhold any Divine order.

3 **Q. Is there any difference between a Nabi (prophet) and a Rasul (messenger)**

A. There is some difference between a Nabi and a

Rasul. Every prophet is a Nabi. But a Rasul is a prophet who was given a new **Shariat** and a Book. A Nabi is not given a new **Shariat** and a new book. A Nabi only follows the same **Shariat** and Book that was given to a Rasul before him.

- 4 **Q. Is it possible for a man to become a Nabi or a Rasul by his own efforts and devotion?**

A. No. A Nabi and a Rasul are only appointed by Allah. No amount of effort and devotion can make a person a Nabi or a Rasul. Only Allah can bestow this high rank upon anyone whom He chooses.

- 5 **Q. How many Rusul and Ambiya have there been?**

A. A large number of Rusul and Ambiya came to this world. Only Allah knows the exact number. We should have Iymaan in all prophets sent by Allah. We hold them to be true prophets of Allah.

- 6 **Q. Who was the first Nabi?**

A. The first Nabi was Hadhrat Adam A.S.

- 7 **Q. Who was the last Nabi of Allah?**

A. The last Nabi is Hadhrat Muhammad ﷺ.

- 8 **Q. Is there any other Nabi to come after Hadhrat Muhammad ﷺ?**

A. No, because prophethood ends with him. No Nabi will now come until the Day of Judgment. Anyone who claims to be a Nabi after him is an imposter.

- 9 **Q. Who is the greatest of all the Ambiya A.S?**

A. Our Nabi Hadhrat Muhammad ﷺ is the greatest and most exalted of all the Ambiya A.S. He too, is Allah's servant and is obedient to Him, but he is the greatest of all after Allah.

Lesson 6

Qiyamah

- 1 **Q. Which is the Day of Judgment (Qiyamah)?**

A. The Day of Judgment is the day when all human beings and living souls shall die, the entire world shall perish, the mountains shall blow like cottonwool puffs, the stars shall break and fall down, everything shall be destroyed.

- 2 **Q. How shall all human beings and living souls die?**

A. Hadhrat Israfeel A.S. shall blow the trumpet. Its sound shall be so horrible that no one shall survive the shock and all the things shall break into pieces and perish.

- 3 **Q. When is the Day of Judgment?**

A. The Day of Judgment is predetermined. But its exact time no one knows except Allah. We, however, do know that it shall be on Friday the 10th of Muharram. Our Nabi ﷺ has told us of some signs by which to recognise the coming of the Day of Judgment.

- 4 **Q. What are the signs of the Day of Judgment?**

A. Our Nabi ﷺ has pointed out that when:

- (1) There is plenty of sin;
- (2) Disobedience to parents and more people treating them harshly;
- (3) Amaanats are misused;
- (4) There is plenty of singing, dancing and haraam parties;
- (5) Younger generation begin to abuse their elders;
- (6) The uneducated become leaders;
- (7) Shepherds and lowly placed persons begin to build high buildings.

Then it may be presumed that the Day of Judgment is near.

Lesson 7

Taqdeer (Fate)

Q. What is Taqdeer?

A. Within Allah's knowledge there is an estimation of every happening be it good or bad. And before creating anything Allah Ta'aala knows of it. This very foreknowledge and estimation is called Taqdeer. Nothing good or bad is beyond the knowledge of Allah Ta'aala.

Lesson 8

Life after death

1 Q. What is meant by life after death?

A. Everything will be destroyed on the Day of Judgment. Then Hadhrat Israfeel A.S. shall blow the trumpet (**Soor**) for a second time, everything shall come to life again. Human beings will also become alive. All shall be presented before Allah on **Maidan-e-Hashr** (the plains of Resurrection). All shall be called to account, and good and bad deeds will be rewarded. The day when all this shall take place is known as **Yowmul Hashr** (Day of Assembly), **Yowmul Jaza** and **Yowmud-Deen** (Day of Reckoning) and **Yowmul Hisaab** (Day of Accounts).

2 Q. Can a person remain a Muslim who does not believe one or two things out of the seven things mentioned in Iman-e-Mufasssal?

A. Not at all. So long as one does not believe in the Oneness of Allah, in the prophethood of all the prophets, in Allah's Books, in Allah's Angels, in the Day of Judgment, in the Taqdeer and in Life after Death, one cannot be called a Muslim.

3 Q. Our Nabi ﷺ has described five things to be the basis of Islam which do not include belief in Angels, the Divine Books, the Day of Judgment and Taqdir, etc. Why is it so?

A. Belief in our Nabi ﷺ is already included in these five things. Anyone who believes in our Nabi ﷺ must believe in whatever is stated by him. It will be necessary for him to believe in the Holy Qur'aan which was revealed to him. All these things are mentioned in Iymaan-e-Mufasssal and are proved to be true by the Holy Qur'aan and by the Hadith of our Nabi ﷺ.

4 Q. A man who believes in all these things with his heart and affirms them to be true with his tongue, but does not read Salaat, or does not pay Zakaat, or does not keep Sawm (rozahs), or does not make Hajj, will he be a Muslim or not?

A. Yes, he is a Muslim, but he is a grave sinner and disobedient to Allah. Such a man is called **Fasiq**. Such people will be punished for their sins, and at the end they will be pardoned.

Lesson 9

Islamic Practices

Q. What do we mean by Islami A'amal (Islamic Practices)?

A. Of the five things that form the basis of Islam, the first is called Iymaan. The remaining four are Salaat, Zakaat, Sawm (roza) of Ramadhaan and Hajj. These last four are called Islami A'amal or practices.

Lesson 10

Salaat

1 **Q. What is salaat?**

A. Salaat is a particular way of worshipping Allah and showing devotion to Him, which Allah and our Nabi ﷺ have taught us.

2 **Q. Before reading salaat what conditions are necessary?**

A. There are *seven* conditions to fulfil before reading salaat. Without fulfilling these conditions salaat is not valid. These are called **Sharait-e-Salaat** (conditions of salaat) and these are **fardh**.

3 **Q. What are those *seven* conditions of salaat that must be observed before offering Salaat?**

A. They are as follows:

- (1) The body must be paak.
- (2) The clothes must be paak.
- (3) The place where salaat is read must be paak.
- (4) The **Satar** must be covered.
- (5) It must be a permissible time for salaat.
- (6) To face towards the Qibla.
- (7) To make **niyat** (intention) for salaat.

Lesson 11

First condition of salaat

1 **Q. What is meant by "The body must be paak"?**

A. It means that the body must be free of all **najaasat**.

2 **Q. How many types of najaasat are there?**

A. Najaasat (napaaki) are of two types: (1) **Najaasat-e-Haqiqiyah** (Visible); (2) **Najaasat-e-Hukmiyah** (Invisible).

3 **Q. What is Najaasat-e-Haqiqiyah?**

A. Najaasat-e-Haqiqiyah is that napaaki that can be seen, eg. urine, excreta, blood and alcohol.

4 **Q. What is Najaaset-e-Hukmiyah?**

A. Najaaset-e-Hukmiyah is that napaaki which is decreed by Shariat to be napaak, but cannot be seen, eg. to be without wudhu or in need of ghusl.

5 **Q. For the purpose of salaat as a condition the body has to be paak from which najaasat?**

A. It is necessary that the body should be paak from both najaasat.

6 **Q. How many types of Najaasat-e-Hukmiyah are there?**

A. There are two types. The minor Najaaset-e-Hukmiyah which is called **Hadathe Asghar**, and the major Najaaset-e-Hukmiyah which is called **Hadathe Akbar** and **Janaabat**.

7 **Q. What is the method to make the body paak from the minor Najaasat-e-Hukmiyah (Hadathe Asghar)?**

A. The body becomes paak from Hadathe Asghar by merely making wudhu.

Wudhu

1 Q. What is wudhu?

A. Wudhu is that action when a person intends to read salaah, he should take paak water in a clean utensil. Then wash both hands up to the wrist, then gargle the mouth three times and make miswaak; then put water into each nostril three times and cleanse the nose; then wash the face three times; then wash both hands upto and including the elbows thrice; then make masah of the head and ears once; then wash both feet upto and including the ankles thrice.

2 Q. Are all these things necessary for wudhu?

A. Certain acts are necessary; by leaving them out wudhu will not be valid. These acts are called **Fardh**.

Then there are certain acts, which if left out, wudhu will be valid, but it will be **Naqis** (improper). These acts are called **Sunnat**. Then there are certain acts by doing them one will be rewarded greater, and if left out will not harm the wudhu in anyway.

3 Q. How many acts are *fardh* in wudhu?

A. There are *four* acts **fardh** in wudhu. They are:

- (1) Washing the face from the hair of the forehead to below the chin, and from one earlobe to the other earlobe once.
- (2) Washing both hands upto and including the elbows once.
- (3) Making **masah** of at least a quarter of the head.
- (4) Washing both feet upto and including the ankles once.

Wudhu

4 Q. How many sunnat acts are there in wudhu?

A. There are *thirteen* sunnat acts in wudhu. They are:

- (1) To make **niyyat** (intention)
- (2) To recite Bismillah.
- (3) To wash both hands upto the wrist three times.
- (4) To make miswaak.
- (5) To gargle three times.
- (6) To put water into the nostrils three times.
- (7) To make **khilal** of the beard (to pass the wet fingers through the beard).
- (8) To make **khilal** of the fingers and the toes.
- (9) To wash each part three times.
- (10) To make masah of the whole head once (ie. to rub wet hands over the head).
- (11) To make masah of both ears once.
- (12) To make wudhu in proper sequence.
- (13) Washing each part one after the other without pause, so the part washed first, does not dry up before washing the next part.

5 Q. How many Mustahab acts are there in wudhu?

A. There are *five* Mustahab acts in wudhu. They are:

- (1) To wash the right part first.
- (2) To make masah of the nape (back of neck).
- (3) To make wudhu on your own without anybody's help.
- (4) To face the Qibla while making wudhu.
- (5) To sit on a paak, high spot.

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Lesson 14

Wudhu

Q. How many *Makrooh* acts are there in wudhu?

A. There are *four* makrooh acts in wudhu:

- (1) To make wudhu on a napaak place.
- (2) To clean the nostrils with the right hand.
- (3) To speak of worldly things while performing wudhu.
- (4) To perform wudhu contrary to the sunnat.

Lesson 15

Wudhu

Q. How many acts nullify (breaks) the wudhu?

A. *Eight* acts break the wudhu. They are called **Nawaqidhi Wudhu**:

- (1) Discharging urine or stool. Discharging any other matter from the passages of urine and stool.
- (2) Discharging foul air from the anus.
- (3) Flowing of blood or impurity from any part of the body.
- (4) Vomiting a mouthful.
- (5) Sleeping in a lying down position or to sleep while leaning against something.
- (6) To become unconscious due to illness or any other reason.
- (7) To become insane.
- (8) To laugh while performing salaah.

Lesson 16

Ghusl

1 Q. How does one make the body paak from najaasate Hukmiyah or (Hadaathe Akbar) or *Janaabat*?

A. The body becomes paak by performing ghusl from hadathe akbar or janaabat.

2 Q. What is meant by the term ghusl?

A. Ghusl means to take a bath; but in the term of the Shariat it is a special way of taking a bath.

3 Q. What is the method of performing ghusl?

A. The Shari method of performing ghusl is: first wash both hands up to the wrist, then make istinja (wash the private parts) getting rid of all visible najaasat. Then perform the wudhu. Then pour a little water and rub the whole body with the hands. Then pour water over the whole body three times, then gargle the mouth, then clean the nostrils.

Lesson 17

Ghusl

1 Q. How many acts are fardh in ghusl?

A. *Three* acts are fardh in ghusl.

- (1) To gargle the mouth (rinse the mouth).
- (2) To clean the nostrils with water.
- (3) To pour water over the whole body.

2 Q. How many sunnat acts are there in ghusl?

A. There are *five* sunnat acts in ghusl:

- (1) To wash both hands up to and including the wrist.

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A. *Three* acts are fardh in ghusl.

- (1) To gargle the mouth (rinse the mouth).
- (2) To clean the nostrils with water.
- (3) To pour water over the whole body.

2 Q. How many sunnat acts are there in ghusl?

A. There are *five* sunnat acts in ghusl:

- (1) To wash both hands up to and including the wrist.

- (2) To make istinja (washing the private parts and cleansing it from all najaasat).
- (3) To make niyyat of cleansing the napaaki.
- (4) To perform the wudhu.
- (5) To pour water over the whole body three times.

Lesson 18

Masah—Khuffain

- 1 **Q. On what type of socks is Masah permitted?**
A. There are three types of socks on which masah is permissible (khuff (sock)-singular, khuffain-pair):
 - (1) On leather socks which cover the feet up to the ankles.
 - (2) Woollen or cotton socks which have leather soles.
 - (3) Woollen or cotton socks which are thick enough whereby a person can walk 5 or 7 km without it tearing.
- 2 **Q. When is masah permissible on leather socks?**
A. When worn after performing wudhu or after washing the feet and when the wudhu breaks while still having the socks on.
- 3 **Q. For how many days is masah permissible on the khuffain once worn?**
A. Masah on the khuffain is permissible for one day and one night (24 hours) when one is at home, and three days and three nights when one is a traveller (Musafir).
- 4 **Q. On which part of the khuffain should masah be made?**
A. Masah should be made on the top of the leather socks only. Making masah on the heel or the soles is not permitted.

- 5 **Q. Is it permissible to make masah of the leather socks in wudhu and ghusl?**

A. It is permissible only for wudhu and not for ghusl.

- 6 **Q. How should one perform the masah?**

A. Wet the fingers of the hand, then with three fingers starting from the toes draw them upwards. Apply the fingers fully not the tips alone.

- 7 **Q. Is masah permissible on torn khuffain or not?**

A. If the khuff is torn to the extent of three small toes which becomes visible or while walking it opens up then masah is not permissible. If it is torn less than three small toes then masah is permissible.

Lesson 19

Masah—Jabeerah

- 1 **Q. What is meant by Jabeerah?**
A. Jabeerah is that wooden splint which is used to bandage—to set right fractured bones. But here Jabeerah means that wooden splint, bandage or plaster or anything used for that purpose.
- 2 **Q. What is the law prescribed for masah on the splint, bandage or plaster?**
A. If by opening the splint or bandage or plaster is harmful or causes much pain, then it is permissible to make masah on it.
- 3 **Q. What is the law prescribed if the removal of the Jabeerah does no harm or causes no pain?**
A. If washing the wound with water does no harm to it then it is necessary to wash it.
 If it does harm the wound by washing it and masah does no harm, then it is wajib to make masah on the wound. If it is harmful to make masah on the wound it-

self then it is permissible to make masah on the bandage or plaster.

4 **Q. On how much of the Jabeerah should the masah be made?**

A. The masah should be made on the entire Jabeerah, whether there is a wound under the full Jabeerah or not.

Lesson 20

Najaasat-e-Haqeeqiyah

1 **Q. How many types of Najaasate Haqeeqiyah are there?**

A. There are *two* types of Najaasate Haqeeqiyah: One is Najaasate Ghaleezah, the other is Najaasate Khafifah.

2 **Q. What is meant by Najaasate Ghaleezah and Najaasate Khafifah?**

A. Najaasate Ghaleezah is the dirt or filth which is thick, dense or heavy in nature.

Najaasate Khafifah is the dirt or filth which is lighter in nature than Najaasate Ghaleezah.

3 **Q. How many things are considered as Najaasate Ghaleezah?**

- A. (1) Urine and stool of human beings.
(2) Excreta of animals.
(3) The urine of haraam animals.
(4) The blood that flows from human beings and animals.
(5) Alcohol.
(6) The excreta of fowls and ducks.

4 **Q. What things are considered as Najaasate Khafifah?**

A. Urine of halaal animals and excretion of haraam birds.

5 **Q. Up to what amount is Najaasate Ghaleezah excused?**

A. If Najaasate Ghaleezah is of a dense type like stool then up to three grams is excused and if it is of liquid type like alcohol or urine then up to the size of a one rand coin in area is excusable.

By being excused means that if this amount or less of it is on the clothes or body and one performs salaah unaware of it, then, the Salaah is valid but it will be makrooh. It is not correct to have this amount of najaasat intentionally on the body or clothes.

6 **Q. Up to what amount is Najaasate Khafifah excused?**

A. If it is less than a quarter of the garment or a quarter of any limb, it is excused.

7 **Q. How does one make the body or clothes paak from Najaasate Haqeeqiyah?**

A. Najaasate Haqeeqiyah whether it is Ghaleezah or Khafifah, be it on the clothes or body can be made paak by washing it three times; it is necessary to squeeze and rinse the clothes three times.

8 **Q. Can Najaasate Haqeeqiyah be made paak by means of water only or by some other means also?**

A. Yes, by things that are thin and liquid like vinegar or watermelon juice. By washing it with these things the garment or body becomes paak from Najaasate Haqeeqiyah.

Lesson 21

Istinja

1 **Q. What is Istinja?**

A. Istinja is that act which makes the body paak from

all napaaki that is attached to the body after urinating or excreting.

2 **Q. What is the method of istinja after urinating?**

A. After urinating absorb the urine with (**Dhela**) a dry lump of soil, thereafter wash with water.

3 **Q. What is the method of istinja after excreting?**

A. After excreting clean the anus with three or five dry lumps of soil (**Dhela**), thereafter wash with water.

4 **Q. What is the rule regarding istinja?**

- A.** (1) If urine or excreta does not soil parts other than the private parts, istinja is mustahab.
(2) If the excreta has spread from its source to the surrounding area to the extent of one dirham (30 mm) in diameter or a little less than 30 mm then it is sunnah to make istinja.
(3) If it is more than 30 mm in diameter then it is fardh to make istinja.

5 **Q. With what is it permissible to make istinja?**

A. With paak dry lumps of soil (**Dhela**) or stones which absorb liquids.

6 **Q. Which articles are makrooh for the use of istinja?**

A. The use of bones, bird droppings, dung, things that we eat, coal, cloth and paper. (toilet paper is not makrooh)

7 **Q. With which hand should one make istinja?**

A. Istinja should be made with the left hand, it is makrooh to make istinja with the right hand.

Lesson 22

Water

1 **Q. With which types of water is wudhu permissible?**

A. (1) Rain water.

(2) Spring or well water.

(3) River or sea water.

(4) Melted snow or hail water.

(5) Large pond or large reservoir water.

It is permissible to make wudhu or ghusl with all these waters.

2 **Q. With which water is wudhu not permissible?**

- A.** (1) Water that is extracted from trees and fruits.
(2) Gravy-soups.
(3) Water that has changed its colour, smell and taste due to it having been mixed with something napaak and the water has become thick.
(4) Water that is little and in which something Napaak has fallen in or an animal fell in and died.
(5) Water that has been already used for wudhu or ghusl.
(6) Water in which the trace of najaasat is greater.
(7) Water that has been contaminated by haraam animals.
(8) Juice which has been extracted from any seed, rose or any other herb.

3 **Q. What is water that has already been used for wudhu or ghusl called?**

A. This kind of water is called Mustamal (used water). This kind of water itself is paak but cannot be used for wudhu or ghusl.

4 **Q. Water contaminated by which animals is napaak?**

A. The water contaminated by dogs, pigs and carnivores (flesh-eating) animals is napaak; likewise a cat which has eaten a rat or any other animal and immediately thereafter drinks water—that leftover water is also napaak.

5 **Q. Water contaminated by which animals is makrooh?**

A. (1) Cats (with the condition that it has not eaten a rat).

- (2) Filth (najaasat) eating cows.
- (3) Rats.
- (4) Lizards.
- (5) Roaming hens.
- (6) Buffaloes.
- (7) Crows.
- (8) Eagles.

Water contaminated by all haraam animals is makrooh.

6 Q. Which animals' contaminated water is paak?

A. Human beings and halaal animals water is paak, e.g. cows, goats, pigeons, doves, horses.

7 Q. Which water becomes napaak after najaasat falls in?

A. Besides two types of water, all other waters in which najaasat falls in becomes napaak.

- (1) Flowing water of rivers and sea water.
- (2) Large amounts of standing water, like a big dam or a big pond.

8 Q. What amount would be termed a large quantity of stored water?

A. Stored water the size of which is 5 metres by 5 metres can be termed "a large quantity of water"; any dam or reservoir that is this big will be termed a big dam and a big reservoir.

9 Q. Besides najaasat what other things can make a small quantity of water napaak?

A. If an animal that has flowing blood falls in the water and dies then the water becomes napaak: like birds, fowls, pigeons, cats, rats.

10 Q. When does the water of a large dam or pond become napaak?

A. When the taste or colour or smell of the najaasat becomes apparent.

11 Q. Which animals if they happen to die in the water, do not make the water become napaak?

A. Those animals that are born in the water and live in the water, like fish, frogs, and those animals that have no flowing blood, like flies, mosquitoes, wasps, lizards, ants. By dying in the water the water does not become Napaak.

Lesson 23

Well

1 Q. What things make a well napaak?

A. If Najaasate Ghaleezah or Najaasate Khafifah falls into the well, or an animal who has flowing blood falls in and dies then the well becomes napaak.

2 Q. If an animal falls into the well and it comes out alive, will the well remain paak or will it become napaak?

A. If an animal falls in and its contamination is napaak or that animal falls in on whose body there is najaasat, then the well will become napaak.

If the animal is either halaal or haraam but its contamination is not napaak and on its body there is no najaasat if it falls in and comes out alive, then until one is not positive that it has urinated or excreted then the well will remain paak.

3 Q. If the well becomes napaak what method should be applied to make it paak?

A. There are *five* ways to make the well paak:

- (1) When najaasat falls into the well then by taking out all the water the well becomes Paak.

- (2) Filth (najaasat) eating cows.
- (3) Rats.
- (4) Lizards.
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A. There are *five* ways to make the well paak:

- (1) When najaasat falls into the well then by taking out all the water the well becomes Paak.

- (2) When a human being or pig, or dog or goat or cats or any other animal like it or bigger falls in and dies, then all the water has to be taken out.
- (3) When an animal with flowing blood falls into the well and swells up (bloats) or bursts open, then all the water has to be removed whether the animal is big or small.
- (4) When a pigeon or fowl or cat or any animal as big as these falls in and dies but does not swell (bloats), then forty buckets have to be taken out.
- (5) If a rat or bird or any animal as big as these falls in and dies, then twenty buckets of water have to be taken out.

It is mustahab to take out thirty buckets in the place of twenty and sixty buckets in the place of forty.

4 Q. If a dead animal falls into the well, what law is prescribed for it?

A. The law prescribed for an animal that has fallen in and died in the well is the same for a dead animal that has fallen in, e.g. a dead goat, then all the water has to be taken out. If a dead cat falls in, then forty or sixty buckets have to be taken out. If a dead rat falls in, then twenty or thirty buckets have to be taken out.

5 Q. What is the law prescribed if a bloated or burst animal falls in?

A. All the water has to be taken out, the same as if it falls into the well and dies, and becomes bloated and bursts.

6 Q. If a dead animal is taken out of the well and one does not know when it had fallen in, then what law is prescribed?

A. From the time one sees it; from that time the well water will be taken to be napaak.

7 Q. How do we determine the size of the bucket?

A. The bucket that is used on that well will be the accepted size.

8 Q. The amount of water to be taken out: should it be taken out at once, or is it permissible to take it out at various intervals (times)?

A. It is permissible to take it out at various intervals, e.g. if one has to take out sixty buckets, twenty can be taken out in the morning, twenty in the afternoon and twenty at night.

9 Q. Is the bucket and rope used for taking out the water from the Napaak well paak or napaak?

A. When the required quantity of water has been taken out then the well and bucket and rope all become paak.

دروس الفقہ

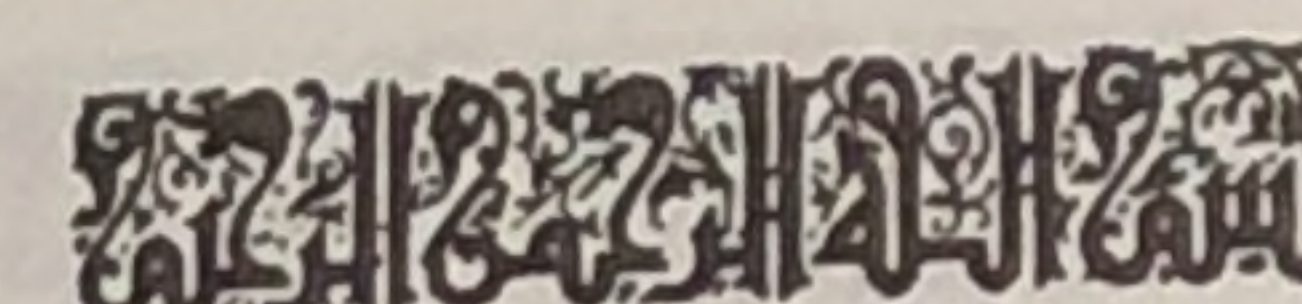
Duroosul Fiq-h

LESSONS IN FIQ-H ACCORDING TO
THE HANAFI MATH-HAB

BOOK THREE

DUROOSUL FIQ-H

BOOK 3



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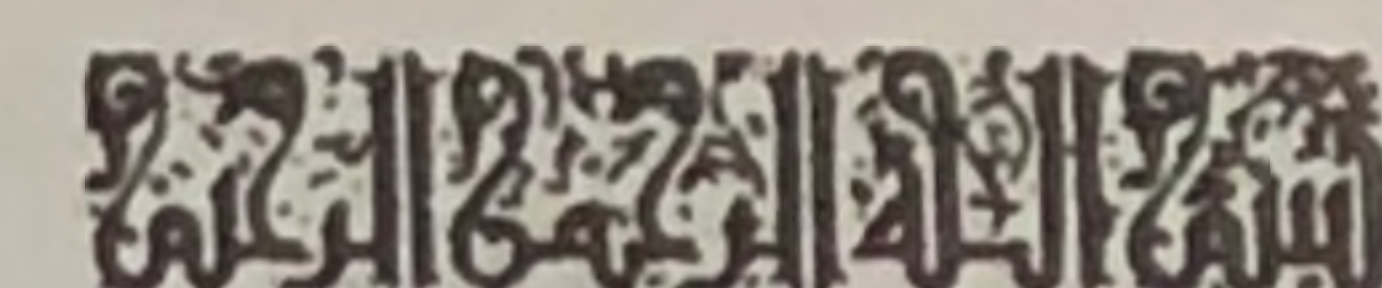
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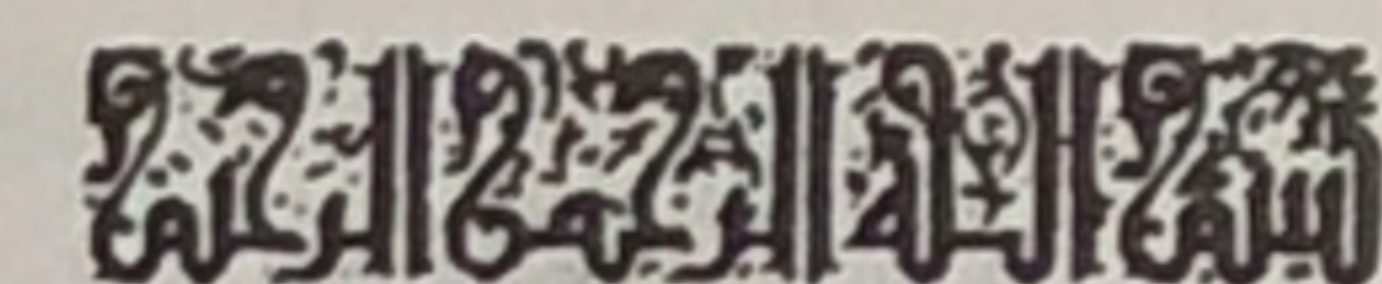
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Lesson 1

Tauhiyd.

(The Oneness of Allah).

1. Q. What is the meaning of Tauhiyd?

A. Tauhiyd means to acknowledge and believe that Allah Ta-aala (Most high) is one and also to affirm this orally.

2. Q. How did people come to know that Allah is alone?

A. Firstly, true, correct and sound understanding with logical reasoning makes one aware of the presence of Allah, and also offers the determination for a deep conviction and commitment of the Oneness of Allah. This is why numerous great, wise learned men and philosophers support this belief.

Secondly, all the true prophets of Allah have unanimously taught mankind of Tauhiyd and described the Oneness of Allah. They have also explained that none resembles Him.

3. Q. Does the Glorious Qur'aan teach Tauhiyd?

A. Yes, the Glorious Qur'aan teaches Tauhiyd in a perfect and excellent manner. Moreover, today the Glorious Qur'aan is the only divine book that teaches (with clarity) the Oneness of Allah in its purest form.

Furthermore, even though previous divine scriptures did teach Tauhiyd, people have introduced changes in those divine books and scriptural teachings. Such changes were brought in which were inconsistent with Tauhiyd thus deviating from the true teaching of Allah's revealed divine books and scriptures.

To rectify and improve this situation Allah sent Muhammad (ﷺ). Allah revealed to His Nabi (ﷺ) a special divine book the Qur'aan, in which the true Oneness of Allah is clearly taught in its purity and entirety.

4. Q. Which verse of the Glorious Qur'aan proves Tauhiyd?

A. The Qur'aan, from beginning to end is full of explanations of the message of Tauhiyd. Some verses are:

وَالْهُكْمُ إِلَهُ وَاحِدٌ ، لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (سورة البقرة ١٩٤)

Translation:

"And that deity which is worthy of worship to you is in fact but One Allah, none is worthy of worship except Him who is most merciful and beneficent".

(Surah Baqarah, aayah: Ruku 19).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا
بِالْقِسْطِ ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (آل عمران ع ٢٤)

Translation:

"Allah bears witness that there is none worthy of worship but He; and the angels and men of Diyni Ilm (religious knowledge) bear witness to this. He is the upholder of justice; there is none worthy of worship except He; the sovereign, the all wise".

(Surah Aal Imraan; Ruku 2).

A number of other verses also teach the Oneness of Allah; for example قُلْ هُوَ اللَّهُ أَحَدٌ Translation: "Say: (O Muhammad ﷺ) He is Allah, the One." (Surah Ikhlaas: aayah 1).

5. Q. What is Allah Ta-aala's proper name?

A. Allah Ta-aala's personal name is "Allah".

This name is also referred to as the Isme Thaat or Isme Thaati.

6. Q. Besides the proper noun "Allah" which terms are used to describe the other names, e.g. Khaaliq, Raaziq etc?

A. His other names are known as Asmaa'-us-'Sifaat or attributive names.

7. Q. What does Asmaa'-us-'Sifaat mean?

A. Any names which indicate qualities are known as Asmaa'-us-'Sifaat. Some of the attributes of Allah are; *Qadiym* (Eternal), *Qaadir* (all able) etc. Hence, a name which describes any attributive quality is called a 'Sifaatiy noun.

To illustrate this let us take the name of a person, e.g. "Jameel". This is his proper name by which people shall know and recognise him. There is no reference in it to any of his specific qualities. In the event he acquires Diniy knowledge, is able to write well, and has also memorised the Qur'aan, he would be addressed as an Aalim (religious scholar), Munshi (scribe), and Haafithz (one who has committed the Qur'aan to memory). Therefore "Jameel" is his Isme Thaatiy, and "Aalim", "Munshi", "Haafithz" are names which refer to his 'Sifaat (Qualities).

Similarly "Allah" is the Isme Thaatiy (proper name) of the One who alone is worthy of worship, whilst *Qadiym*, *Qaadir*, *Khaaliq* etc., are His 'Sifaatiy names.

8. Q. Since the proper name of the one who alone is worthy of worship is "Allah", how many attributive names has He?

A. Allah says in the Glorious Qur'aan;

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا (سورة الأعراف ع ٢٢)

Translation:

"And indeed for Allah there are many beautiful names, therefore call Him by them". (*Suratul A-graaf, Ruku 22*).

It is also mentioned in the Hadeeth Shariyf: "Verily Allah has ninety nine names, one short of a hundred". (*Bukhaariy*).

Lesson 2

Malaa-ikah.

(*The Angels*).

1. Q. Is the status in rank equal or different among of all angels besides those famous Malaa-ikah who are near and dear to Allah?

A. The four famous Malaa-ikah are by virtue greater than all other angels. The rest of the angels are also not equal in status. Some are higher in rank than others, and some are closer to Allah than others.

2. Q. What functions do the angels perform?

A. Countless angels are appointed to do different tasks (in heaven and on earth). Allah has made them responsible for certain duties. The Malaa-ikah perform these according to Allah's commands.

3. Q. Name some of the functions performed by the Malaa-ikah (angels)?

A. *Hadhrat Jibra-iyl A.S.*: He carries the message of Allah, i.e. the commands and books to the Ambiyaa' A.S. (prophets). He was also sent down to help the Ambiyaa' A.S. fight the enemies of Allah. In addition, he was also sent to punish the disobedient servants of Allah.

Hadhrat Mikaa-iyl A.S.: He brings food and rain to Allah's creatures. Countless other angels work under him. Some of them control the clouds, some the winds. Others take care of the oceans, lakes and rivers. They manage everything according to the commands of Allah.

Hadhrat Israfiyl A.S.: He will blow the Soor (trumpet) to herald the day of resurrection.

Hadhrat 'Izraa-iyl A.S.: He is appointed to remove the souls from bodies of all creatures at the time of death. Numerous angels work under him. Some remove the souls of righteous servants and others of the evil-doers.

Apart from these, some of the duties of the angels are:

1. That two angels are always with every human being. One records the good deeds and the other writes the evil actions. These angels are known as "*Kiraaman Kaatibiyn*".

(Note: The phrase "*Kiraaman Kaatibiyn*" is arabic and is used and said in this manner).

2. Some angels are appointed to save mankind from calamities and disaster. They protect the children, the aged, the infirm and weak and also any others whom Allah has chosen for special protection.

3. Some angels are appointed to question the dead in their graves. There are two angels who initially enter the grave of every person. They are known as Munkar and Nakeer.

4. Some angels are appointed to traverse the earth. They attend places where people are busy in the Thikr of Allah (remembering Allah), where religious talks are being given, where the glorious Qur'aan is read, where Durood ('Salaat alan Nabi ﷺ) is recited, where the true, correct knowledge of Diyn is imparted etc. Their function is to be present at such gatherings. These angels bear witness to Allah for those who participate in such noble acts.

For those angels who are vested with responsibilities on earth, there is a pattern of relief, changing functions at dawn and dusk. During the mornings after Faj-r 'salaah the angels of the night leave for the skies to be replaced by the angels of the day, and in the evenings after 'Asr 'Salaah the angels of the day leave for the heavens being replaced by the Malaa-ikah of the night.

5. Some angels are appointed to look after Jannah (paradise).
 6. Some angels are appointed to tend to Jahannam (hell).
 7. Some angels are appointed to bear the Ar-sh (throne) of Allah.
 8. Some Malaa-ikah are continuously worshipping Allah, and remain occupied in Tasbeeh (mentioning Allah's reverence and grace).
4. Q. How has it become known that the Malaa-ikah perform these duties?
- A. All these things are mentioned in the Glorious Qur'aan and the Hadeeth of our Nabi ﷺ.

Lesson 3

Kutubullahi Was 'Suhuf.

(The books and scriptures of Allah).

1. Q. How is it known that the **TAURAT**, **ZABUR** and the **INJEEL** are Allah's revealed books?

- A. It is proven from the Glorious Qur'aan that these three holy books are divine scriptures. Of the Tauraat, Allah says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ (سورة المائدة ع ٧)

"Verily, we revealed the Tauraat, therein is guidance and light." Of the Zabur, Allah says:

وَآتَيْنَا دَاوُدَ زَبُورًا (سورة النسا ع ٢٣)

"We bestowed the Zabur upon Dawood." And of the Injeel, Allah says:

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ (الحديد ع ٤)

"We sent Isa, the son of Maryam and gave unto him the Injeel."

Thus, Muslims came to know through the Glorious Qur'aan that these three Books are from Allah.

2. Q. What is the position of a person who refuses to believe in these Three revealed books of Allah, viz: Tauraat, Zabur, Injeel?

- A. Such a person is called a **KAAFIER**. This is because the Glorious Qur'aan testifies that the said scriptures are from Allah. Thus anyone who denies their heavenly descent, and disbelieves in the Glorious Qur'aan is a Kaafier.

3. Q. Are the Tauraat, Zabur and Injeel which are used by the Jews, Christians and others still the same original books?

A. No. the Glorious Qur'aan also testifies that men have altered these books. They are therefore not the original revealed heavenly books. Since there have been changes Muslims cannot regard the altered version as the true original divine book.

4. Q. How is it known that certain '**SUHUF** were revealed to some Messengers of Allah (singular = Sahiyfa)?

A. It is proven by the Qur'aan that 'Suhuf were also revealed to some of the Messengers of Allah. This fact is known from Suratul A'alaa, where Allah says that He revealed a 'Sahiyfa to Hadhrat Ibrahim A.S.

5. Q. Is the Glorious Qur'aan the Book of Allah, or His spoken word?

A. The Glorious Qur'aan is Allah's book and is also Allah's word. Allah in the Qur'aan Majeed says that the Qur'aan is *KITAB-ULLAH* (The Book of Allah) and *KALAM-ULLAH* (Word of Allah).

6. Q. Which of these famous revealed Books is the most virtuous and significant?

A. The Glorious Qur'aan is superior to all other Books.

7. Q. In what way is the Glorious Qur'aan virtuous and significant to the other Books?

A. There are many reasons for its higher status:

1. Each letter and word of the Glorious Qur'aan is preserved in its original form without any omission or addition of even a dot in its script. There shall be no change to it till the day of Qiyaamah (Reckoning). However all the previous Books have been changed by the people.

2. The text and style of the Glorious Qur'aan is a miracle. It is of such a unique, high unparalleled standard that none has ever been successful in

producing even one little verse similar to the smallest Surah of the Glorious Qur'aan.

3. The Qur'aan Majeed brought the laws of the final Shari-ah (code of religious law). Hence a number of Laws of the Qur'aan have been abrogated, cancelled and replaced rules of previous scriptures.

4. The previous Books and scriptures were revealed all at once. The Glorious Qur'aan was revealed in a period of twenty three years, bit by bit, as and when needed. It is because of this gradual revelation, according to expediency and the needs of the time that it won the confidence of the people. Hundreds and thousands of people by accepting its commands, continued to embrace Islam.

5. The Glorious Qur'aan is committed to memory and is preserved in the hearts of hundreds of thousands of Muslims. This memorizing of the Holy Qur'aan has continued right from the time of Hadhrat Muhammad ﷺ to this day, and if Allah wills, this shall continue till the day of Qiyaamah.

This memorizing of the Holy Qur'aan since its inception has prevented the enemies of Islam from adding, omitting or altering its original text. In addition by the will of Allah this method of preserving the Qur'aan shall remain until the day of Judgement.

6. The Laws of the Holy Qur'aan are so practical that they are balanced, realistic, effective and suitable to every society, in any era. There is no nation in the world that is unable or will tire from practicing its laws. It is due to its goodness and practicality that it is suitable. This is why after the revelation of the Glorious Qur'aan,

there remains no need for any other Shari-ah or any other heavenly Book. The message of Rasu-lullah ﷺ has thus been proclaimed for all nations.

Lesson 4

Risaalat.

(Prophethood).

1. Q. The exact number and names of all the Messengers sent by Allah are not known. Nevertheless, who are the significant ones among them?

- A.
- | | |
|---|----------------------------|
| 1. Hadhrat Aadam A.S. | 2. Hadhrat Sheeth A.S. |
| 3. Hadhrat Idrees A.S. | 4. Hadhrat Nooh A.S. |
| 5. Hadhrat Ibrahim A.S. | 6. Hadhrat Ismaa-iyil A.S. |
| 7. Hadhrat Is-haaq A.S. | 8. Hadhrat Yacoob A.S. |
| 9. Hadhrat Yusuf A.S. | 10. Hadhrat Dawood A.S. |
| 11. Hadhrat Sulaiman A.S. | 12. Hadhrat Moosa A.S. |
| 13. Hadhrat Haroon A.S. | 14. Hadhrat Zakariyya A.S. |
| 15. Hadhrat Yahya A.S. | 16. Hadhrat Ilyaas A.S. |
| 17. Hadhrat Yunoos A.S. | 18. Hadhrat Loót A.S. |
| 19. Hadhrat 'Saalih A.S. | 20. Hadhrat Hood A.S. |
| 21. Hadhrat Shu'ayb A.S. | 22. Hadhrat Iysa A.S. |
| 23. Hadhrat Muhammad ﷺ the final prophet. | |

2. Q. From which tribe of Arabia was Hadhrat Muhammad (ﷺ)?

- A. He was from the tribe of the Quraish. The Quraish were the most noble and respected tribes in Arabia. The members of the Quraish tribe were regarded as leaders of all the other tribes. Within the Quraish, there was a clan known as the Bani Hashim, which was held in greater esteem and respect than the other

branch clans. Our Nabi ﷺ comes from this clan. It is from this descent that he is called a "Haashimi".

3. Q. Who was the "Haashim" whose offspring are called "Banu Haashim"?

- A. Hashim was the great grandfather of our Nabi ﷺ. His family ancestry is as follows; MUHAMMAD ﷺ bin Abdul Muttalib bin Haashim bin Abde Manaaf.

4. Q. Since Hadhrat Aadam A.S. was there any Messenger of Allah amongst the forefathers of our Nabi ﷺ?

- A. Yes, our Nabi ﷺ belonged to the family of Ismaa-iyil who was the son of Hadhrat Ibrahim A.S. Besides these two, among his forefathers are also Hadhrat Nooh A.S., Hadhrat Idrees A.S. and Hadhrat Sheeth A.S.

5. Q. At what age was our Nabi ﷺ given prophet-hood?

- A. Our Nabi ﷺ was forty years old when he received the first revelation.

6. Q. What does Wahiy (revelation) mean?

- A. Wahiy means that Allah's divine command and order, and also His 'Kalaam' (word) was revealed to our Nabi ﷺ.

7. Q. How long did our Nabi ﷺ live after receiving the first Wahiy?

- A. Our Nabi ﷺ lived for twenty three years after the first revelation. Thirteen of these years were spent in Makkah Muathzamah and ten years in Medina Munawwarah.

8. Q. Why did our Nabi ﷺ go to Medina Munawwarah?

- A. When our Nabi ﷺ taught the message of Tauhiyd to the people of Makkah, he told them to give up the worshipping of idols and to believe in One Allah. They became his enemies because they worshipped

idols and believed that these idols were gods. The people of Makkah began to torture our Nabi ﷺ in every possible way. Our Nabi ﷺ endured these difficulties, and kept on teaching Tauhiyd, and the message and commands of Allah. However, when their cruelty exceeded all limits, they finally decided to kill our Nabi ﷺ.

It was then, by the order from Allah that the Nabi ﷺ left Makkah for Medinah. By this time, some people of Medina had already embraced Islam. They anxiously desired that Nabi ﷺ come away to Medinah. When he reached Medinah, the Muslims there gave our Nabi ﷺ and his companions their personal assistance, and also relief in the form of assets as well as monetary aid. After receiving the news of Our Nabi ﷺ's safe arrival in Medina, other Muslims in Makkah, who had also suffered at the hands of the Kuffaar, gradually departed to Medina.

This migration of our Nabi ﷺ is known as "*HIJRAH*". Those Muslims who left their homes in Makkah to settle in Medina are known as "*MUHAAJIREEN*". The Muslims of Medina who assisted our Nabi ﷺ and the Muhaajireen (Singular = Muhaajir) are known as "*ANSAAR*".

9. Q. What was the opinion of the Arabs about our Nabi ﷺ before he announced his Prophethood?

A. Before the announcement of his Prophethood, all the people believed him to be extremely truthful, chaste, pious and trustworthy. They called him "Muhammad Ameen", which means "Muhammad the Truthful and Trustworthy". All people respected and honoured our Nabi ﷺ.

10. Q. What is the proof that our Nabi ﷺ is the last of all Allah's Messengers and that there will be no Nabi (Prophet) after him?

A. Firstly, Allah describes him in the Glorious Qur'aan as "*KHAATAMUN — NABIYYIN*", which means that he is the seal of all the prophets. Secondly, our Nabi ﷺ has said:

أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

"I am the seal (last) of the Prophets, and no Nabi (Prophet) shall come after me".

Thirdly, the Glorious Qur'aan says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (سورة المائدة ع ١)

Translation:

"This day have I perfected for you your religion and completed my favours upon you, and have chosen for you *ISLAAM*, as your religion".

This substantiates that Allah has perfected the religion through our Nabi ﷺ and Islam has become a complete and perfect religion for all times to come. Therefore after our Nabi ﷺ there is no need for any other Nabi (Prophet).

11. Q. What indicates that our Nabi ﷺ is higher in status than all other Ambiyaa' (Prophets)?

A. The significance and virtue of our Nabi ﷺ is shown in many verses of the Glorious Qur'aan. Our Nabi ﷺ has also said:

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ

"I shall be the leader of all the sons of Aadam (A.S.) on the day of Qiyaamah".

Hence, it is obvious that all the Ambiyaa' A.S. are from among the sons of Aadam A.S., and therefore Nabi ﷺ being the leader of the sons of Aadam A.S. has been favoured with such a virtuous and significant position.

Lesson 5

'Sahaabah رضى الله عنهم

(The honourable companions of Rasulullah ﷺ — Singular — 'Sahaabiy, Plural — A'shaab, 'Sahaabah: common noun).

1. Q. Who is a 'Sahaabiy?

A. 'Sahaabiy is a Muslim who saw our Nabi ﷺ or had been in his company as a Muslim, and then passed away as a Muslim.

2. Q. How many A'shaab were there?

A. There were thousands who presented themselves in the company of our Nabi ﷺ, embraced Islam, and then died as Muslims.

3. Q. Is the status in rank among the 'Sahaabah (R.A.) equal or different?

A. Some 'Sahaabah (R.A.) are higher in rank than others. All the 'Sahaabah are far higher in virtue, significance and rank than the rest of the Ummah.

4. Q. Which 'Sahaabiy is the most virtuous, significant and highest in rank?

A. There are four famous, significant 'Sahaabah. In order of virtue and status they are:

1. Hadhrat Abu Bakr Siddique (R.A.).
2. Hadhrat 'Umar Farooq (R.A.).

3. Hadhrat Uthmaan Ghani (R.A.).

4. Hadhrat Ali (R.A.).

These four pious men succeeded as "Khulafaa" (Caliphs) after our Nabi ﷺ passed away.

5. Q. What is meant by the term "KHALIYFAH"?

A. After our Nabi ﷺ's departure from this world, his successor, whose duty it was to look after the well being of Islam, and to perform all the duties undertaken by our Nabi ﷺ is a "Khaliyfah" (Caliph). The word "KHALIYFAH" means successor or vicegerent.

After the death of our Nabi ﷺ, Hadhrat Abu Bakr (R.A.) was unanimously chosen as Khaliyfah. He is therefore, the first Khaliyfah. He was followed by Hadhrat Umar Farooq (R.A.), who became the second Khaliyfah. After Hadhrat 'Umar (R.A.) was Hadhrat 'Uthmaan (R.A.), the third Khaliyfah. Hadhrat Ali (R.A.) was the fourth Khaliyfah. These four are known as the KHULAFAA-E-AR-BA-AH or KHULAFAA-E-RAASHIDEEN.

Lesson 6

Wilaayat and the Awliyaa' Allah.

(Pious persons from among the ummah who are near and dear to Allah. Singular: Waliy).

1. Q. What is a Waliy?

A. A Muslim who obeys the commands of Allah and His Rasool (Prophet) ﷺ abundantly worships Allah and keeps away from sin and loves Allah and His

Rasool ﷺ more than all other things in the world, shall become nearer and dearer to Allah. Such a person is called a Waliy.

2. Q. **How does one recognise a Waliy?**

A. A Waliy is a Muslim person who is God fearing and continually mindful of Allah; pious and regularly remains in the Ibaadah (worship) of Allah. Such a person loves Allah and our Nabiyy more than everything else. In addition such a person would have no greed for worldly things and would always be mindful of the hereafter.

3. Q. **Can a 'Sahaabiy be called a Waliy?**

A. Yes, all the 'Sahaabiy were Awliyaa'. The blessings of being in the company of our Nabiyy (ﷺ) filled their hearts with the love of Allah and His Rasool (ﷺ). They had no love or greed for this world. They performed Ibaadah abundantly, kept away from sins and obeyed the commands of Allah and His Rasool (ﷺ).

4. Q. **Can a 'Sahaabiy or a Waliy be equal to a Nabiyy in status?**

A. No, a 'Sahaabiy or a Waliy, however great in rank, can never be equal to a Nabiyy.

5. Q. **Can a Waliy who is not a 'Sahaabiy, be equal in rank or be higher in status to any 'Sahaabiy?**

A. No, there is great virtue in being a 'Sahaabiy. That is why a Waliy (who is not a 'Sahaabiy) cannot be equal to or be in a higher position than a 'Sahaabiy.

6. Q. **Some people act against the Shari-ah of Islam. For example, they do not perform 'Salaah, and they shave their beards. Yet, in spite of this uncouth style people consider them to be Awliyaa'. (Singular = Waliy). Is it correct to regard such persons as Awliyaa?**

A. No, they are absolutely wrong. Always remember that one who acts against the laws of the Shari-ah can never be called a Waliy.

7. Q. **Can there ever be a Waliy who is excused and exempted from 'Sowm, (Keeping Roza/fasting), or from performing 'Salaah?**

A. As long as a man is in his senses and has the ability and strength, he is not excused nor exempted from any form of compulsory worship. Nor is he allowed by Shari-ah to sin. If a person, (who is in his senses and has the ability and strength), is negligent of his responsibilities of Ibaadaat, and also acts against the rules of Shari-ah, and in addition alleges that he is allowed some disobedience then such person is sacrilege and irreligious. This type of element can never be among the Awliyaa' Allah or be a Waliy.

Lesson 7

Mu-jizah and Karaamat.

(Miracles and acts of devout bondsmen).

1. Q. **What is Mu-jizah?**

A. Sometimes, Allah makes His Rasool (Messengers) show something unusual. They would do something that is extra-ordinary and is also impossible for ordinary people to do, so that people may realise upon seeing it, that they (the Rasool/Messengers), have been sent by Allah. Such an act is called Mu-jizah or "Miracle".

2. Q. **What miracles were performed by the Ambiyaa' (Messengers)?**

A. The Ambiyaa' have performed a number of miracles by the command of Allah. Some well known miracles are:

The 'A'saa (Staff) of Hadhrat Moosa A.S. turned into a snake and devoured all the snakes of the

magicians of Fier-awn, (Pharoah of Moosa's A.S. era). Allah gave such an illumination to the hand of Hadhrat Moosa A.S. that its brightness outshone the light of the sun. The river Nile had been split open thus forming a road for Hadhrat Moosa A.S. and his people. They crossed the riverbed easily. Fier-awn (Pharoah of Moosa's era) and his army tried to cross the riverbed through the same path. When they reached the centre of the riverbed the water covered them, and the entire army, including Fier-awn were drowned.

By the order of Allah Hadhrat Ilyasa A.S. revived the dead. He was also blessed with the gift of giving sight to the blind, curing the lepers and being able to infuse life into clay birds and made them fly off.

The greatest Mu-jizah (miracle) of our Nabiyy صلی اللہ علیہ وسلم is the Qur'aan Majeed itself. Fourteen centuries have passed and despite leaving no stone unturned, by their untiring attempts, the greatest scholars of the Arabic language have failed to compose even a single verse comparable to the Qur'aan's shortest Surah. They will not succeed in producing any verse of this standard till the day of Qiyaamah.

The second Mu-jizah of our Nabiyy صلی اللہ علیہ وسلم is the Mi-raaj (Ascension).

The third is the splitting of the moon in two (*Shaqqu'l Qamar*).

The fourth miracle is that by being blessed with vision from Allah the predictions of our Nabiyy صلی اللہ علیہ وسلم happened as he had foretold them.

The fifth miracle is that by the du'aa and barakah (unforeseen increase), food which was meant for one or two persons had been sufficient to feed many more. Besides these there are numerous other miracles which you will read of in other Kitaabs.

3. Q. What is **MIRAAJ**?

A. By the command of Allah, our Nabiyy صلی اللہ علیہ وسلم travelled on the Buraq (an extremely fast quadruped) whilst being awake from Makkah Mu-athzamah to Bait-ul-Muqaddas, and from there to the seven heavens, and wherever Allah desired him to go. It was during this particular night that the Nabiyy صلی اللہ علیہ وسلم was shown Jannah and Jahannam (paradise and hell). Then Rasulullah صلی اللہ علیہ وسلم was finally brought back to his residence. This journey is called "Mi-raaj".

4. Q. What is **SHAQ-QUL-QAMAR**?

A. One night, the Kuffaar (non believers) requested that Rasulullah صلی اللہ علیہ وسلم to substantiate his Prophethood by performing a miracle. The Nabiyy (صلی اللہ علیہ وسلم) of Allah, being in full view of those present caused the moon to split in two parts. All present witnessed this splitting of the moon. Then both pieces of the moon came together again as it had originally been seen.

5. Q. What is **KARAAMAT**? (Plural = Karaamaat).

A. Sometimes, to honour His devout servants, Allah makes his pious servants perform unusual, supernatural things which are difficult and beyond the ability of the ordinary person. These acts of wonder are known as Karaamat. The occurrence of Karaamaat by the hands of Allah's pious servants and Awliyaa' Allah is a true admitted fact, which Muslims believe.

6. Q. What is the difference between a **MU-JIZAH** and **KARAAMAT**?

A. Difficult supernatural and extraordinary acts which are displayed by a true Messenger of Allah after he has affirmed and announced his Prophethood are called Mu-jizah. However if supernatural acts take place by the hand of any pious, God-fearing, mindful person who is obedient to Allah's law, but he does not allege or claim Prophethood, such feats are termed Karaamat. On the other hand strange, unnatural and

abnormal acts which are done by irreligious people who disobey the law of Allah are categorised as Istidraaj. (To be left in abeyance for gradual reproach).

7. Q. Is it necessary for the Awliyaa' Allah to perform a Karaamat?

A. No, it is not essential that every Waliy must perform a Karaamat. It is quite possible that a person whilst being a Waliy does not perform any Karaamat during his lifespan.

8. Q. Some self-styled, pseudo saints (Faqiyr) who lead lives contrary to the Shari-ah perform acts which are beyond the powers of others. What should the attitude of Muslims be to this?

A. Such strange, unnatural and abnormal acts which are done by the irreligious people who disobey the laws of Allah are categorised as Istidraaj, magic or Sih-r (witchcraft). This type of evil-related influence cannot be considered as a Karaamat, neither can such persons be Awliyaa' Allah.

Lesson 8

Wudhu

(An ablution to qualify for Worship).

1. Q. What is the rule if someone performs 'Salaah without Wudhu?

A. Performing 'Salaah without Wudhu is a very grave sin. Some 'Ulamaa opine that a person who by intent, wilfully, performs 'Salaah without Wudhu is a Kaafier.

2. Q. What authentication do we have of Wudhu being one of the Sharaa-i't (necessary preceeding conditions) of 'Salaah?

A. The proof is in the following verse of the Glorious Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (سورة المائدة ع ٢)

Translation:

"Oh Believers! When you stand up for 'Salaah, wash your faces, and your hands including the elbows; and make masah of (pass your wet hands upon) your heads, and wash your feet including the ankles". (Suratul Maa-idah, aayah 6).

Rasulullah ﷺ says:

مِفْتَاحُ الصَّلَاةِ الطُّهُورُ

Translation:

"Bodily cleanliness is the Key to 'Salaah (prescribed personal devotion)."

FARAA-IDH OF WUDHU.

(Some principles).

3. Q. By Shari-ah what is the minimum requirement which would qualify and be considered as "Washed for the purpose of Ibaadah"?

A. The minimum requirement is to use sufficient water to wash a complete limb which has to (as a fardh) be washed, and also, after which at least a few (one or two) drops of that used water fall off the limb. Skimping and using less water than this will not suffice, neither shall it be regarded or termed as "washed for the purpose of Ibaadah". For instance if

a person merely passes a wet hand over the face, or one uses so little water that the water had flowed on the face, but no drops trickled off the face; this situation shall not be regarded as being "washed". In this instance the wudhu will not be correct, neither valid.

4. Q. **To fulfil and attain the fardh requirements of washing in wudhu, how many times has one to wash those parts of the body which must be washed?**
A. It is *FARDH* to wash once those parts of the body which must (as a Fardh) be washed in wudhu. To wash thrice is *MASNOON* and to wash more than thrice is allowed, but is *MAKROOH*.
5. Q. **What area of the face is it Fardh (compulsory) to wash when performing wudhu?**
A. It is Fardh to wash the face from the roots of the head hair at the top of the forehead to below the chin, and from the right ear lobe to the left ear lobe.
6. Q. **Will the wudhu be valid if a little area remains dry of those parts of the body which must be washed in wudhu?**
A. The wudhu shall be incorrect and improper if the extent of only one hair remains dry and unwashed.
7. Q. **If a person has six fingers on any one of his hands, is it Fardh for him to also wash this extra finger?**
A. Yes, it is Fardh. In the same way a growth on any part of the body, which must (as Fardh) be washed, shall also be washed.
8. Q. **What does *MAS-H* mean?**
A. Passing a wet hand over a part of the body is called "*MAS-H*".
9. Q. **Must a person wet his hands afresh to perform the Mas-h of the head?**
A. It is best to wet the palms afresh although one may perform the Mas-h with the wetness left on the palms from washing the preceeding part of the body. However once the wet palms have been used for one Mas-h, it is

not permissible to perform another Mas-h on any other part of the body without wetting the palms anew. In the same way, Mas-h is allowed if one wets one's palms with the moisture of another part of the body that had been already washed or wiped with wet hands.

10. Q. **Is Mas-h considered valid in the event rain drops fall on a persons head, after which that person passes a dry hand over the head and the wetness of the rain drops spread on the head?**
A. Yes, the requirements of Mas-h would be fulfilled, and the Mas-h shall be valid.
11. Q. **When performing wudhu is it Fardh to wash the insides of the eyelid?**
A. No, it is not Fardh to wash the insides of the eye sockets, eye lids, nose or the mouth.
12. Q. **Does someone who has pared their nails or shaven their hair after performing wudhu have to repeat their wudhu, Mas-h, and or rewash their nails?**
A. No, it is not compulsory to perform wudhu or mas-h afresh or even rewash the nails.
13. Q. **In the case where a person's hand is severed below the elbow, is it compulsory to wash the remaining parts of that hand?**
A. Yes, as long as the elbow or some other portion below it has not been severed, it must be washed.

Lesson 9

The Sunnahs In Wudhu

(Some Principles)

1. Q. **What is the rule in Shari-ah when someone has performed wudhu without any niyah?**
A. If a person does not have any intention for wudhu, but all those parts that are necessary (as a Fardh) to

a person merely passes a wet hand over the face, or one uses so little water that the water had flowed on the face, but no drops trickled off the face; this situation shall not be regarded as being "washed". In this instance the wudhu will not be correct, neither valid.

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A. If a person does not have any intention for wudhu, but all those parts that are necessary (as a Fardh) to

be washed in wudhu become wet, either by falling into a river or pool or by being soaked in the rain, then such wudhu will be regarded as valid for the purpose of Ibaadah. However the thawaab meant for a masnoon wudhu will not be applicable.

2. Q. **How do we make niyyah for Wudhu?**

A. Niyyah means to form an intention. When one prepares for wudhu a niyyah has to be formed that the wudhu is for the purpose of removing impurity and attaining 'Tahaarah (religious cleanliness) so that my 'Salaah be valid. This very thought is regarded as niyyah?

3. Q. **Is it necessary to orally pronounce this niyyah?**

A. No, it is not necessary to orally pronounce the niyyah. However there is no harm if someone does so.

4. Q. **What niyyah shall be formed when someone, whilst in the state of wudhu, wishes to perform wudhu anew?**

A. One should form a niyyah that this wudhu is for the purpose of obtaining the virtue and thawaab (eternal reward) of a fresh wudhu upon wudhu.

5. Q. **Must a person say the complete Tasmeeyah when beginning wudhu?**

A. One may say the complete Tasmeeyah (Bismillah).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

OR:

بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ

OR:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

6. Q. **What is the rule, method and virtue of using the Miswaak?**

A. Using the Miswaak is *SUNNAH MU-AKKIDAH*. It has many advantages. The Miswaak stick should either be from the branch or root of a tree that is bitter in taste, for example, the root of the Piloo (Carega arborea or Salvadora Persica tender branches or roots), or the branch of the Neem (Melia azadirachta tree). The Miswaak stick should not be more than one hand span in length. The stick should be washed before and after use. The order of brushing should be: firstly, brush the teeth on the right side, and then those on the left side of the mouth. The teeth should be brushed thrice, using fresh water each time.

7. Q. **What is the rule for gargling whilst performing wudhu?**

A. It is sunnah to gargle and rinse the mouth in wudhu and Ghusl. Whilst fasting one may lightly rinse the mouth but not gargle.

8. Q. **What is the rule and method of rinsing one's nostrils?**

A. One should hold water in one's scooped right hand close to the nostril. Then inhale the water slightly, taking care not to inhale it so strongly that it reaches the brain. However if one is fasting, one should not inhale the water through the nostrils at all. One should put the water into the nostrils by hand. Both gargling and rinsing the nostrils is a sunnah of Rasulallah ﷺ

9. Q. **In which area of the beard must "Khilaal" of the beard be done and what is the masnoon method of performing "Khilaal" (i.e. passing of the wet fingers through the beard)?**

A. It is sunnah to make *Khilaal* of the (long hanging

hair) and of the inside hair of the lower section of the beard. It is however, Fardh to wash the beard hair adjoining the skin of the face.

10. Q. How should one perform *Khilaal* of the fingers?

A. To perform "*Khilaal*" of the fingers one must pass the fingers of one hand (with palms facing down) through the fingers of the other hand, with (a light) rubbing action, The *Khilaal* of the toes should be done by passing the little finger of the left hand between each of the toes. One should begin with the little toe of the right foot, and end on completing with the little toe of the left foot.

11. Q. How does one perform the *Mas-h* of the complete area of the head?

A. Wet both hands with water and put them on both sides of the forelocks and take your palms, including the fingers, together across the head down to the back of the hair, then bring them back in the same order. Care should be taken that the whole head is covered.

12. Q. Must one use fresh water for the *Mas-h* of the ear?

A. The water used to wet the hands for the *Mas-h* of the head will be sufficient. *Mas-h* of the ear contours and cavities should be done with the Shahaadat finger (Index finger), and the *Mas-h* of the back of the ears should be done with the inside of the thumb.

Lesson 10

The Mustahabbat in Wudhu.

(acts of virtue in wudhu—Singular = Mustahab).

1. Q. Is it masnoon or Mustahab to begin Wudhu from the right?

A. Some Ulamaa opine that it is a Sunnah whilst others say that it is Mustahab.

2. Q. How must one make *Mas-h* of the neck?

A. *Mas-h* of the neck is done by passing the back of the fingers of both wet hands along the nape and sides of the neck. (*Mas-h* of the throat has not been reported in Shari-ah therefore would be an innovation).

3. Q. What other commendable acts are there whilst performing wudhu?

A. There are a number of other desirable acts which should be observed while making the wudhu. They are:

1. To wet the little fingers and then use their tips for the *Mas-h* in the ear cavity.
2. To perform the wudhu before the commencement of the time of the 'Salaah.
3. To rub the parts of the body by hand while washing when performing wudhu.
4. To move the ear and nose rings and/or the ring on one's finger while washing when performing wudhu.
5. To abstain from having any worldly discussions.
6. To avoid splashing water on the face when performing wudhu.
7. To refrain from wasting water.
8. To recite the Tasmeeyah whilst washing each part when performing wudhu.
9. To recite 'Salaat alan Nabiyy (Durood) upon Rasulullah ﷺ on completing the wudhu.
10. To recite the Kalimah Shahaadah, followed by the Duaa' after wudhu. The Kalimah Shahaadah and the masnoon dua'a after wudhu is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي
مِنْ عِبَادِكَ الصَّالِحِينَ ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Ash-hadu anlaa ilaha illallahu wahdahula shareekalah, wa ash-hadu anna Muhammadan abduhu wa rasooluh.

Allahummaj-alniy minat-towaabeena, waj-alniy minal-muta-tauhhi-reena waj-alniy min ibaadikas-sauliheen. sub-haanakal-lahumma wabi hamdika. Ashhadu anlaa ilaaha il-laa anta As-tagh-fruka wa atoobu ilayk.

Translation:

I bear witness that there is none worthy of worship except Allah and I bear witness that Sayyidina Muhammad is His Servant and Messenger.

O Allah make me of those who continuously repent for their evil deeds and make me of those who always purify themselves. And make me of those who are Your righteous servants. You are pure of all faults; O, Allah, and all praise to You. I bear witness that there is none worthy of worship except You. I seek Your forgiveness and repent to You for all my sins.

11. To stand and drink water which is left after the wudhu.
12. To perform two ra'kaats **TAHIYATUL WUDHU** after wudhu.

Lesson 11

Masaa-il of Nawaaqidhul Wudhu.

(Some principles on things which invalidate wudhu).

1. Q. What extent of flow or excretion of some najaasah (pollution by Shari-ah) from the body invalidates wudhu?

- A. Wudhu terminates when the last bit of najaasah (pollutant by Shari-ah) is excreted or flows from the body and reaches such an area of the body which (as a fardh) must be washed in Ghusl and/or wudhu (e.g. when blood flows over onto the epidermis of the skin around the mouth of the wound).
2. Q. Will the wudhu terminate when internal bleeding occurs inside the eye or its socket, but the blood has not flowed out onto the skin of the face?
 - A. Wudhu does not terminate when internal bleeding occurs inside the eye or its socket and such blood did not flow over onto the skin of the face. This is because the inside of the eye or its socket is never (as a fardh) washed in wudhu and/or Ghusl.
3. Q. If blood appears on the mouth of a wound and then it is wiped off with a finger or a piece of cloth, and after the blood has been wiped off in this manner several times, is one's wudhu valid or not.
 - A. It must be determined that if the blood was not wiped away would it have flowed away from the mouth of the wound and onto the skin or not. Where the assessment is that the blood would have flowed from the wound onto the skin then wudhu is invalid. However, if there is assurance that there could not have been any flow the wudhu remains valid.
4. Q. What type of matter in the vomit of a person will nullify wudhu?
 - A. If the vomit consists of bile, blood, food or water which is a mouthful or more in quantity the wudhu shall be invalid. However, where the vomit is only phlegm the wudhu remains valid.
5. Q. What is the ruling when someone vomits in small quantities time and again?
 - A. When someone vomits due to nausea in small quantities time and again and the quantity of all the vomits amount to a mouthful, the wudhu will be invalid.

However, when a person due to nausea, vomits a little, then feels relief for a moment, thereafter vomits again, then in such an instance one should not regard both vomits to be one. In the latter case the wudhu shall still be valid.

6. Q. **If somewhere on the body there is a pimple (or boil) and from it blood or pus stains the clothing, is this clothing paak or napaak (clean or unclean for Ibaadah)?**

A. If the amount of the blood or pus which stained the clothing is such that it could not have flown away over the mouth of the pimple, but only stains the clothing, the clothing will be considered Tau-hier (paak). However it is better to wash such stains from the clothing.

7. Q. **If the vomit of a person is not a mouthful is it napaak (unclean) or not?**

A. In the event the vomit of a person is less than a mouthful it will not be napaak (unclean to invalidate wudhu).

8. Q. **If a leech sticks to the body or a mosquito or flea bites a person then sucks blood from the body does ones wudhu terminate or not?**

A. The wudhu will be invalid and terminate by the leech sucking the blood, even though no blood flows from the wound after removing that leech. This is because a leech sucks so much blood from a persons body that if it did not devour the blood such blood would surely have flowed off. Whereas wudhu does not terminate by being bitten by a mosquito or a flea, for these insects suck so little blood which, in normal circumstances, would not have flowed off, thus invalidating the wudhu.

9. Q. **What kind of sleep does not terminate wudhu?**

A. Sleeping in a standing or sitting position without any support or sleeping in any posture of 'Salaat does not

nullify the Wudhu. For instance sleeping in Sajdah or in Qaidah does not terminate the wudhu.

10. Q. **Is there someone whose wudhu does not terminate by sleeping?**

A. Yes, the wudhu of the Ambiya (A.S.) does not terminate with sleep. This rule is specific for them only due to their virtue, significance and individual superior status.

11. Q. **Does laughing loudly in 'Salaah nullify one's wudhu, and what is meant by laughing aloud?**

A. Laughing aloud means that the sound of such laughter can be heard by other people standing immediately next to, and close by around the one who has laughed. For one's wudhu to terminate by laughing aloud in 'Salaah there are a number of requisites:

a. The person must be an adult male or female (of age), because the laughter of an under aged child does not nullify the wudhu.

b. The laughter must take place while being awake. Hence, if a person falls asleep whilst in a true posture of 'Salaah and during this sleep one laughed aloud, the wudhu does not terminate.

c. The 'Salaah in which laughter takes place must be in 'Salaah with Ruku' and Sajdah. Laughing in a Janaazah 'Salaah does not invalidate wudhu.

12. Q. **Does wudhu terminate by looking at someone's Sat-r? (Sat-r is the private parts and area of the body which have to be covered).**

A. The wudhu is not invalidated by one's gaze falling upon one's own, or another person's Sat-r, purposefully or unintentionally. (However, to ogle is a heinous sin. May Allah save all Muslims. Translator).

Lesson 12

Masaa-'il of Ghusl.

(Some principles).

1. Q. How many types of Ghusl are there?

A. There are three types of Ghusl:

1. Fardh
2. Sunnat
3. Mustahab

2. Q. How many types of Fardh Ghusl are there?

A. There are six types of Fardh Ghusl. (These will be explained in the next part of Duroosul Fiq-h).

3. Q. How many types of Sunnat Ghusl are there?

A. There are four types, and these are:

1. To perform Ghusl for Jummah 'Salaah.
2. To perform Ghusl for both Iyd 'Salaahs.
3. To perform Ghusl before wearing the Ihraam for Haj.
4. To perform Ghusl for the Wuquf of Arafah.

4. Q. How many types of Mustahab Ghusl (commendable by Shari-ah) are there, and what are they?

A. There are numerous types of Mustahab Ghusl. Some of them are:

1. To perform Ghusl on the eve of the 15th of Shabaan (*Shab-e-Bara'ah*).
2. To perform Ghusl on the eve of the night of Arafat (i.e. on the night following 8th Thil Hajj).
3. To perform Ghusl for the 'Salaah for a Solar and Lunar eclipse.
4. To perform Ghusl for 'Salaatul Istisqa (namaaz for rain).
5. To perform Ghusl before entering Makkah Muathzama, or Medina Munawwara.
6. To perform Ghusl after one has given Ghusl to a Mayyit.
7. It is Mustahab for a Kaafier to perform Ghusl after he has embraced Islam.

5. Q. If there be a necessity for a Ghusl and one dives

into the river or stands in the rain and water flows over his whole body, will such a Ghusl be recognised or not?

A. Yes, it will be valid, provided the mouth has been gargled and nostrils rinsed.

6. Q. Is it permissible to face the Qibla while performing Ghusl?

A. It is not permissible to face the Qibla in the event one's body is completely nude whilst performing Ghusl. Whereas if one's Sat-r is covered, then there is no harm in facing the Qiblah.

7. Q. Is it permissible to perform Ghusl absolutely naked?

A. It is permissible to perform Ghusl naked in a bathroom or any other place where nobody else is able to see one's Sat-r.

8. Q. How many Makroohaats are there in Ghusl?

A. There are four Makroohaats in Ghusl.

1. To use more water than is essential.
2. To talk while the Sat-r is open.
3. To face the Qiblah while the Sat-r is open.
4. To perform Ghusl contrary to the Sunnah method.

9. Q. If one did not perform wudhu when beginning Ghusl, then is it necessary to perform wudhu anew after Ghusl, for 'Salaah?

A. When performing Ghusl, wudhu is simultaneously attained. Hence, after Ghusl it is not necessary to repeat wudhu.

Lesson 13

Mas-h of the Khuf.

(Note: The Khuf is a sock made of leather or some other similar durable, hardwearing substance. Knitwear or loosely

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Lesson 13

Mas-h of the Khuf.

(Note: The Khuf is a sock made of leather or some other similar durable, hardwearing substance. Knitwear or loosely

woven fabrics do not fulfil the shar-iy requirement of the Khuf. Plural = Khuffain. . . . Translator).

Some principles:

1. **Q. From when shall the allowable duration of mas-h be calculated?**
 - A. The allowable duration for Mas-h on the khuf commences on the termination of that wudhu after which such khuf was worn. From that time onwards Mas-h is permissible for one day and one night, or three days and three nights, e.g. if, on the morning of Friday one has performed the wudhu and put on the khuf and this wudhu breaks when Thzuhr-time terminates, if this person is a Muqeeem (resident), then he is permitted to perform Mas-h until the Thzuh-r of Saturday, and if he is a Musaafier (person on journey), he is allowed to perform Mas-h until Thzuh-r on Monday.
2. **Q. What things nullify the Mas-h?**
 - A. All those things which nullify wudhu, terminate the Mas-h. In addition the following shall also invalidate the allowance of Mas-h.
 - (a) When the time of Mas-h has expired.
 - (b) By removing the khuf (socks).
 - (c) By the khuf being torn, and giving exposure to the extent of three toes.
3. **Q. What is the ruling if the khuf is removed while having wudhu, or when the time of Mas-h has elapsed while being in the state of wudhu?**
 - A. In both these cases, it is sufficient to merely wash the feet and wear the khuf again. However it is mustahab to repeat the entire wudhu.
4. **Q. In the event a Musaafier has made Mas-h on the khuf, and then after one day and night he returns home, what should be done?**
 - A. The Musaafier shall remove the Khuffain, after which he may begin Mas-h on the khuf anew.

5. **Q. If a Muqeeem (resident person) has made Mas-h on the Khuffain, and thereafter leaves on a journey, what shall be done?**
 - A. Where a resident person commenced a journey before completing the one day and one night applicable for Mas-h, such period shall now be extended for three days and three nights during which Mas-h shall be performed on the Khuffain. Whereas if such person began travelling after completing one day and one night then the Khuffain must be removed and the Mas-h procedure began afresh.
6. **Q. What is the ruling of a khuf which is torn a little at various places?**
 - A. If a khuf is torn a little in different places, then one should observe that if the extent of these places put together equals to the total area of three small toes or more, Mas-h shall not be permissible. Whereas in the instance of the torn areas of the khuf put together being less than that of three small toes, Mas-h would be allowed. However in the event where both the Khuffain are torn and the extent of exposure is equal to the area of three small toes, whereas each individual Khuf's total torn extent is less than the area of three small toes, the Mas-h shall be allowed and valid.

Lesson 14

The cleaning of Najaasah Haqeeqiyah.

(Some Masaa'il—Principal rules).

1. **Q. By laws of Shari-ah what is the method of cleaning leather goods such as socks, shoes, bedding, bags, hold-alls, leather goods, etc., on which a mass of impurity has fallen?**
 - A. A leather item can be made pure (to qualify for use)

by rubbing it on the earth or its like on condition that by this procedure the effects of the Najaasah mass are completely removed.

2. **Q. In the instance where urine or alcohol or any other liquid Najaasah has contaminated leather goods then what method shall be used to make it purify same to qualify for use by Shari-ah?**

A. In this case leather goods could be purified to qualify for use by Shari-ah by washing away the Najaasah and its effects by means of Taahier water or any paak (taahier) liquid, i.e. besides the najaasaat which have mass and volume, all other forms of najaasaat which would contaminate leather goods cannot be purified by mere rubbing on the earth. Instead in this case the polluted or soiled goods must be washed by clean water or a taahier (paak) liquid.

3. **Q. Can knives, swords or instruments or articles made of steel, silver, copper, aluminium, (metals or alloys) be purified to qualify for use by Shari-ah without washing?**

A. Items of steel, silver, gold, copper, bronze, brass, aluminium, (i.e. metals and alloys), galvanised and plated items, ivory items, glass, porcelain, bone china, cutlery or articles which have no rust stains or stains of Najaasah on them and nor do they have any engravings upon them could be purified to qualify for use by Shari-ah by mere rubbing on earth or its like if and when such application will surely remove the Najaasah and its effects.

4. **Q. What is meant by "not having engravings"?**

A. This means there should be no contours or engraved designs on the article. This is because there is a possibility of the impurity remaining in the design contours or engraving reliefs. However, if there are

only painted designs on the article, then rubbing on the earth would cleanse the article to be fit for use by Shari-ah.

5. **Q. If some Najaasah like urine or alcohol falls on the ground, then what is the Shar-iy method of cleansing and purifying it?**

A. When the ground dries up and the effects of the Najaasah (impurity, i.e. colour, smell, taste) disappear, it will become paak and Taahier. (Clean for use by Shari-ah).

6. **Q. What is the method of purifying baked bricks, stone floors or walls of a house or Masjid on which there is some impurity?**

A. Stones and baked bricks in walls, façades, road surfaces etc. become paak and taahier when their surfaces dry up and no trace of Najaasah remains at all.

7. **Q. What is the method of purifying things that cannot be wrung like thick bed or floor coverings, carpets etc?**

A. Things that are difficult and/or impossible to wring should be washed as follows:

Wash it once, then leave the article to allow all the water to drip off. When this dripping stops then wash the item a second time, again leaving it to allow the water to drip off. Repeat the cycle for a third time, after which the washed thing will become paak and Taahier (clean for use by Shari-ah). However, it is necessary to rub the piece as much as possible, not sparing any effort to remove the Najaasah (pollutant).

8. **Q. Can earthen pots be purified after these have been contaminated by Najaasah?**

A. Yes, by washing them. The method of purification (by Shari-ah) for unpolished earthenware is same as described in the afore mentioned answer.

9. Q. Is ash from burnt dung pure or impure?

A. Any impure matter which turns into ash after it is burnt is pure. The ash from burnt impure matter is considered to be paak and Tauhier (good and pure for use by Shari-ah).

10. Q. What is the ruling if a rat falls into and dies in ghee?

A. If the ghee is frozen, then remove the rat and the ghee immediately surrounding it. The remainder is paak (clean and pure for use). Whereas if the ghee is melted (as a liquid) then it would be completely najis (contaminated). If unfrozen, it is impure.

11. Q. What is the method of purifying najis (contaminated) ghee or oil?

A. Mix an equivalent amount of water in the ghee or oil and allow it to come to a boil. Then remove whatever ghee or oil comes to the surface of the water. Repeat this cycle thrice, the ghee or oil will now be tauhier and paak (clean and pure for use by Shari-ah).

Lesson 15

Istinjaa'.

(Cleansing of the private parts. Some Masaa-'il).

1. Q. Which situations of Istinjaa' are Makrooh?

A. To perform Istinjaa' whilst facing the Qiblah, or with ones back turned towards the Qiblah, or even to perform Istinjaa' at a place where someone else can see the Sat-r of the person performing the Istinjaa'.

2. Q. Which things are Makrooh while urinating or passing stool?

A. 1. To have one's face or back towards the Qiblah.
2. To stand and urinate.

3. To urinate or relieve one's self in a dam, river or well.

4. To urinate or relieve one's self on the bank or perimeter of such places.

5. To urinate or relieve one's self near the walls of a Masjid.

6. To urinate or relieve one's self in a Qabrastan (Muslim cemetery).

7. To urinate or relieve one's self in a rodents burrow or any other hole (or crevice).

8. To talk while answering the call of nature.

9. To sit down for passing water in a low lying area but urinate against any higher ground.

10. To urinate or relieve one's self at places where people would sit to rest or where pedestrians walk.

11. To urinate or relieve one's self where others would normally perform wudhu or ghushl (a closet, bathroom, shower cubicle etc.).

Lesson 16

Masaa-'il regarding water.

(Some principal rules).

1. Q. Is wudhu permitted with water heated by the sun?

A. One is permitted to perform wudhu with water which was heated by the sun. However, it is not good to use this type of water.

2. Q. Is it permissible to use such water for wudhu in which drops of used water had fallen whilst performing wudhu?

A. If there is no Najaasat-e-Haqiqi (impurity in the form of mass) on the body then the water which drips off the body is called Mustamal water (used water). The

rule for same is that until Mustamal water is less than the Ghair Mustamal (unused pure water) in quantity, then wudhu and ghusl is allowed with such mixed water. Whereas when the Mustamal water is equal or more in quantity than the Ghair Mustamal water, wudhu and ghusl shall not be permitted.

3. Q. **Is it permissible to perform wudhu with water in which a paak, Tau-hier (clean and pure) thing, like soap or saffron has fallen?**

A. Wudhu is allowed if only one or two qualities of the water change by the mixing of a Paak, Tau-hier (clean and pure by Shari-ah) thing into the water. However if all three qualities change and the water in addition thickens wudhu will not be permitted.

(Note: The three qualities are smell, colour and taste).

4. Q. **If a pond, dam or reservoir is 1,90 metres wide and 48,50 metres long or 3,8 metres wide and 48,5 metres long or 4,6 metres wide and 19 metres long, is this accepted as running water or not?**

A. Yes, by Shari-ah this quantity of water shall fall within the rule of running water.

5. Q. **If the upper surface of a reservoir is less than the minimum Shar-iy amount, whereas the lower bottom area is very large, will this be regarded as a large reservoir falling in the rule of running water or not?**

A. If the reservoir is 9,2 metres long by 9,2 metres wide, but the upper surface is covered on all four sides or on one or two sides, and the lid or cover is higher and not touching the water, then such a reservoir is satisfactory, and shall be regarded to be in the rule of running water. If the lid or covering of the reservoir touches the water, then that reservoir is not satisfactory and shall fall under the rule of a lesser quantity of water.

In brief the summary of this is that the quantity of water shall be the Shar-iy amount stipulated, and also that consideration is given to the open surface area of water (i.e. a water surface which is not totally closed by a lid or cover that is touching the water). If the surface is closed then the extent in depth will not influence the shar-iy rule of same.

Lesson 17

Masaa-'il of the Well.

(Some principal rules).

1. Q. **What is the ruling if the droppings of pigeons or other birds fall into a well?**

A. The well does not become najis (contaminated) by two or three droppings of camels, goats, sheep, doves or (similar) birds

2. Q. **What is the ruling if a Kaafer (non-believer) goes into a well to retrieve a bucket and takes a dive into the water?**

A. If a Kaafer (non-believer) is given a bath (in terms of Shari-ah) and a pure cloth is tied around his Sat-r, (Portion of body which must be covered), his entering the well will not pollute the well. In such an instance the well remains paak (clean by Shari-ah). If, before entering the well, he did not take a bath and entered the well with his normal dress, then the water of that whole well has to be removed. This is because, generally the body and clothes of a Kaafer are many a time napaak (contaminated by Shari-ah).

3. Q. If at a well, there is no particular bucket and people use different sizes of buckets to draw water, then to ritually purify this well, which size of bucket should be used?

A. In the event there is no particular bucket used at the well or the bucket of the well is either too small or very large, then an average sized one shall be taken into account for Shar-iy calculation purposes. An average bucket is that which can hold 3,27 litres of water.

(Note: 1 seer = 0,933 litres).

Lesson 18

Chapter on Tayammum.

1. Q. What is called Tayammum?

A. The method of purifying the body from "najaasat hukmiya" with Tau-hier sand or any other item that is in the category of sand, is termed Tayammum.

2. Q. When is Tayammum permissible?

A. Tayammum is allowed when water is not available, or when an ailment shall increase or illness is caused by usage of water.

3. Q. What are the circumstances which would fall under the rule of water being unavailable?

- A.
1. When the only available water is at a distance of one Shar-iy mile or more.
 2. When one is unable to fetch water due to fear from the presence of an enemy (e.g. Where there is a water source outside the house and an attack from an enemy or a mugger or robber is imminent, or where there is a huge serpent or tiger at the well side).
 3. When one does have a little water but fears that

by using it one shall suffer from thirst.

4. Where there is a well but no bucket and rope is available.

5. Where there is water, but a person is unable to fetch it and there is no one to help him.

All these circumstances are within the rule of water being unavailable.

4. Q. When will the danger of falling ill be considered genuine?

A. When due to personal experience one is certain, or a famous, reliable, recognised physician tells one that by using water he will become ill, then Tayammum would be correct and valid.

5. Q. Explain clearly what is meant by "*the water being one Shar-iy meel (mile) away*"?

A. When a person is at such a place where there is no water, but is told by someone or even is certain by one's own assessment that water is available within one Shar-iy meel (mile), then it is necessary to fetch the water and perform wudhu. Whereas when there is none to tell about the whereabouts of water, and there is no other manner to determine the presence of water, or there is information that there is water at a distance of one Shar-iy meel (mile) or further away, then it is not necessary to fetch water, and Tayammum is allowed.

6. Q. How many fardh are there in Tayammum?

A. There are three fardh:

1. To form niyyah (intention).
2. To strike both hands on the sand and to wipe them over the complete face.
3. To strike both hands on the sand and to run them over the arms, including the elbow.

7. Q. Explain the true method of Tayammum.

A. First, for the niyyah that "I am performing Tayammum to remove impurity and also to perform the

'salaah". Then strike both hands on a big lump of soil and shake off any excessive dust. If a lot of dust gets onto the palms then blow it off; thereafter rub both hands over the face so that no portion is left unwiped. If the area in extent of one hair is left unwiped, the Tayammum will be invalid. Then for a second time, strike the hands on the sand again and shake off the excess dust; place the four fingers of the left hand under the fingertips of the right hand, drawing them upto the elbow; in doing so, the inner part of the right hand from the elbow to the fingers will be wiped. Then draw the inner part of the left palm passing it over the right one from the elbow to the finger tips. Now wipe the inside of the thumb of the left hand over the outer area of the right thumb. After this in the same manner wipe the left hand and thumb with the various respective portions of the right palm, fingers and thumbs. Then make the Khilaal of the fingers, and if a ring is worn, it shall be necessary to move it around whilst performing or take it off before performing Tayammum. It is also sunnah to make Khilaal of the beard.

(NOTE: Khilaal of the fingers is to pass the wet fingers of one hand through those of the other, and Khilaal of the beard is to pass the wet fingers, holding the palm towards the throat, through the beard).

8. Q. **Is Tayammum permitted for both wudhu and ghusl, or only for wudhu?**

A. Tayammum is allowed for both.

9. Q. **On what surfaces is Tayammum permissible?**

A. Tayammum is allowed on sand that is Paak and Tau-hier (clean by Shari-ah). Tayammum is also allowed on river sand, stones, lime and other Paak things such as unbaked and baked clay, utensils which are unpolished and unglazed, and also unbaked and baked bricks, sand walls, brick walls,

stone walls, limestone walls, yellow clay and Multaani clay. Similarly it is permissible to perform Tayammum on Tau-hier dust also.

10. Q. **On what surfaces is Tayammum disallowed?**

A. Tayammum is not permitted on wood, iron, gold, silver, copper, brass, aluminium, glass, tin, zinc, wheat, barley and all other grains, cloth and ash.

NOTE: Tayammum is not permitted upon all things that melt with heat or burn and become ash.

11. Q. **Is Tayammum permitted on stone, lime or a brick wall which has no dust?**

A. It is not necessary for dust to be upon those things on which Tayammum is allowed. Tayammum is permissible on (unoiled, unpolished, unglazed) stone and earthenware even though they have been washed.

12. Q. **Is it permissible to perform Tayammum on dust which has settled onto those things upon which Tayammum is not allowed?**

A. Yes, Tayammum is permitted on such dust that has settled on things upon which Tayammum is not allowed if there is so much dust that when a hand is struck on such dust, the dust particles will fly around or when a hand is drawn across the surface it would leave an impression of the hand.

13. Q. **If Tayammum has been performed with the intention of reciting the Qur'aan, or to handle it, or for entering the Masjid or for calling out the Athaan or for answering the salaam of a Muslim, then is it correct to perform namaaz with the same Tayammum.**

A. No, It is not correct to perform namaaz with the same Tayammum.

14. Q. **Is a Tayammum performed for Janazah 'Salaah or Sajdah tilaawah also valid for other namaazes?**

A. Such a Tayammum is valid for other 'Salaah.

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15. Q. What is the rule when, due to unavailability of water, one had performed 'Salaah and thereafter water is found?

A. The 'Salaah made with the Tayammum is valid. There is no need to repeat it, whether the water is found within the prescribed time of 'Salaah or after the time had expired.

16. Q. What invalidates the Tayammum?

A. Any act which disqualifies the Wudhu also invalidates Tayammum. However, the Tayammum made for Ghusl only terminate with Hadath-e-Akbar. If Tayammum was performed because water could not be found, then such a Tayammum will terminate by finding water whilst also having the ability to use it. Whereas if Tayammum was performed because of a valid Shari-iy excuse, (e.g. illness), when and such affliction no longer prevails, the Tayammum will also terminate.

17. Q. If Tayammum is made for one particular time of Namaaz, is it permissible to read the 'Salaah of another time with the same Tayammum?

A. Any number of 'Salaah during the times of various 'Salaah can be performed as the Tayammum does not terminate. Similarly the Tayammum performed for Fardh 'Salaah is valid for performing Fardh and Nafil 'Salaah, recitation of the Glorious Qur'aan, reading the Janazah 'Salaah, performing Sajda-e-Tilaawah and for all other forms of Ibaadaat.

18. Q. What is the maximum time for the validity of Tayammum?

A. Tayammum is permitted as long as one does not find water, or valid Shar-iy reasons prevail. There is no harm in a number of years passing by in such a condition (i.e. achieving 'Tahaarah by performing Tayammum).

Lesson 19

The second Shar-'t of 'Salaah.

(Conditions preceeding 'Salaah).

Explanation on the 'Tahaarah (Shar-iy cleanliness) of clothing.

1. Q. What is meant by clothes being Paak or 'Tau-hir?

A. It is necessary for a person reading 'Salaah that the clothes on his body, e.g., Kurtah (long shirt) trousers, topi (head cap), turban, coat, etc., be paak for the purpose of 'Salaah i.e. these garments are free from Najaasat-e-Ghaleethah. Regarding the 'Tahaarah of clothing for the purpose of 'Salaah it is an essential condition that not more than one dir-ham of Najaasat-e- Haqiqiyah be on such clothing nor any quarter section (of a section) of the garment be contaminated by Najaasah Khafeefah. However if Najaasah Ghaleethah which contaminated the clothing is less in extent than one dir-ham, or Najaasah Khafeefah is less than a fourth of any (one section of) clothing on the body, then the 'Salaah will be valid but, however makrooh (undesirable and improper, rather not to be done in this manner).

2. Q. If the person reading the 'Salaah has seperated one corner of a very long turban which is napaak (unclean) and fastened the other far end which is paak to his body, would his 'Salaah be correct?

A. That clothing which is upon the body of a mu'salliy performing 'Salaah in such a form that it would move with the movements of the mu'salliy has necessarily to be 'Tau-hier for usage while performing 'Salaah. Therefore, 'Salaah performed in this manner shall not be valid because the turban moves by the movement of the mu'salliy.

15. Q. What is the rule when, due to unavailability of water, one had performed 'Salaah and thereafter water is found?
- A. The 'Salaah made with the Tayammum is valid. There is no need to repeat it, whether the water is found within the prescribed time of 'Salaah or after the time had expired.
16. Q. What invalidates the Tayammum?
- A. Any act which disqualifies the Wudhu also invalidates Tayammum. However, the Tayammum made for Ghusl only terminate with Hadath-e-Akbar. If Tayammum was performed because water could not be found, then such a Tayammum will terminate by finding water whilst also having the ability to use it. Whereas if Tayammum was performed because of a valid Shari-iy excuse, (e.g. illness), when and such affliction no longer prevails, the Tayammum will also terminate.
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Explanation on the 'Tahaarah (Shar-iy cleanliness) of clothing.

1. Q. What is meant by clothes being Paak or 'Tau-hir?

A. It is necessary for a person reading 'Salaah that the clothes on his body, e.g., Kurtah (long shirt) trousers, topi (head cap), turban, coat, etc., be paak for the purpose of 'Salaah i.e. these garments are free from Najaasat-e-Ghaleethah. Regarding the 'Tahaarah of clothing for the purpose of 'Salaah it is an essential condition that not more than one dir-ham of Najaasat-e- Haqiqiyah be on such clothing nor any quarter section (of a section) of the garment be contaminated by Najaasah Khafeefah. However if Najaasah Ghaleethah which contaminated the clothing is less in extent than one dir-ham, or Najaasah Khafeefah is less than a fourth of any (one section of) clothing on the body, then the 'Salaah will be valid but, however makrooh (undesirable and improper, rather not to be done in this manner).

2. Q. If the person reading the 'Salaah has seperated one corner of a very long turban which is napaak (unclean) and fastened the other far end which is paak to his body, would his 'Salaah be correct?

A. That clothing which is upon the body of a mu'salliy performing 'Salaah in such a form that it would move with the movements of the mu'salliy has necessarily to be 'Tau-hier for usage while performing 'Salaah. Therefore, 'Salaah performed in this manner shall not be valid because the turban moves by the movement of the mu'salliy.

Lesson 20

The third Shar-'t of 'Salaah

(Condition preceeding 'Salaah).

An explanation on the 'Tauhaarah of the place of 'Salaah.

1. Q. What is meant by "The place must be paak?"
A. It is necessary that the place where the Mu'salliy places both knees, feet, hands and head be paak.
2. Q. What is the ruling if namaaz is performed on something which is napaak (religiously unclean) on the reverse side?
A. 'Salaah will be valid when performed on a wooden platform, or a stone slab, on bricks which are laid out or any other hard surface which is paak, on the surface whereas the reverse side (or other areas) are napaak. However 'Salaah is not valid or correct when performed on a thin piece of fabric which has najaasah (impurity by Shari-ah) on its reverse side.
3. Q. What is the ruling if a piece of fabric has a lining or is only folded by which the top side is paak whilst the bottom side is napaak?
A. If these two fabrics are not sewn together, and the top piece is so thick that the smell or colour of the najaasah on the bottom piece is not noticeable, then 'Salaah is allowed. However, if both the fabrics are sewn together, then as a precaution, it is better not to perform 'Salaah thereon.
4. Q. What is the ruling if 'Salaah is performed on a paak 'Taahier fabric which is placed on napaak ground, fabric or flooring?
A. Until the smell or colour of the najaasah (impurity by Shari-ah) on the ground, bottom fabric or flooring cannot be noticed, 'Salaah is valid.

5. Q. Would the 'Salaah be correct if the place of 'Salaah is paak, but some najaasah which is nearby could be smelt?
A. Such 'Salaah is fulfilled. However, it is not good to intentionally perform 'Salaah at such a place.

Lesson 21

The fourth Shar-'t of 'Salaah

(Condition preceeding 'Salaah).

(An explanation on covering the Satar, i.e. Those areas of the body which by Shari-ah must be covered at all times)

1. Q. What is meant by the term "to cover the Sat-r"?
A. It is fardh for an adult male to cover his body from the navel to the knees. This aspect is fardh during 'Salaah as well as when not performing 'Salaah. It is fardh for an adult female to cover her entire body besides her hands, feet and face. Though it is not fardh for a woman to cover her face in 'Salaah it is not permissible for her to come with an open face without a purdah in front of strange men.
2. Q. What is the ruling if a certain portion of the Sat-r opens up unintentionally?
A. If a quarter section of any part of the Sat-r opens up and remains exposed for a period of time in which a person is able to recite Subhaana Rabbial Athzeem thrice the 'Salaah is nullified. Whereas if one covers the open portion of the Sat-r immediately 'Salaah is correct.
3. Q. What is the ruling if a person performs 'Salaah naked in the darkness?
A. Where a person in spite of having clothes, still perform 'Salaah naked, such 'Salaah is invalid and

incorrect, irrespective of whether it is performed in the darkness or light.

4. Q. **What is the ruling if a person intentionally opens a quarter section of any body part of the Sat-r?**

A. The namaaz shall be incorrect and nullified immediately one has by intent opened a quarter (or more) of a section of any body part of the Sat-r.

5. Q. **What should a person do if he has no clothes at all?**

A. A person who has no clothing, should also cover his body with something else, e.g. leaves of trees, hessian etc. Whereas in the event one cannot find anything at all to cover the Sat-r, then one may perform 'Salaah naked. However in this dire situation namaaz must be performed in a sitting position, and the ruku and sajdah be performed by means of signs.

Lesson 22

The fifth Shar-'t of 'Salaah

(Condition preceeding 'Salaah).

An explanation on the time of 'Salaah.

1. Q. **What is meant by the time being a condition for the 'Salaah?**

A. It is a condition for 'Salaah to be performed in its prescribed time. If one performs 'Salaah before the commencement of its prescribed time, such 'Salaah is not correct. Whereas a namaaz performed after the correct time has lapsed will not be regarded as "adaa" (performed in the set time) instead it shall be "qadhaa" (a 'Salaah performed after its correct time has expired).

2. Q. **At how many various times is 'Salaah fardh?**

A. There are five set times for five fardh 'Salaah. In addition there is also wit-r 'Salaah which is waajib (compulsory).

3. Q. **What is meant by fardh, waajib, sunnat, nafl and explain the differences between them?**

A. *Fardh:*

Is the term used to describe the compulsion of duty of any rule authenticated by the Qur'aan—Daleel Qat-'iy—i.e. there is absolutely no doubt in such proof ruling. One who denies a Fardh is a Kaafir (apostate) and one who does not carry it out without a valid excuse is a Faasiq and is liable for Athaab (punishment).

Waajib:

Waajib is the term used to describe necessity of the application of a rule and the responsibility of acting in conformity to same. This is established from the authentic Ahaadeeth of Rasulullah ﷺ One who denies this is not categorised as a Kaafir, whereas the person who disregard a waajib without an excuse is a Faasiq and is liable for punishment in the hereafter.

Sunnah:

Sunnah is the action of Rasulullah ﷺ or that of his Sahaabah R.A., or even those acts which our Nabi ﷺ had ordained.

Nafl:

Nafl are those acts which are commended by Shari-ah. In carrying them out there is great reward and there is no retribution or punishment if not done. Nafl is also called *MUSTAHAB*, *MANDOOB* and *TATAWWU*.

4. Q. **How many types of fardh are there?**

A. There are two types: *FARDH-AIN* and *FARDH-E-KAFIYAH*.

FARDH-AIN is that which is compulsory upon every adult individual and to disregard it without excuse makes one a Faasiq and Sinner.

FARDH-E-KAFIYAH is that duty which, if and when carried out, by one or two persons the entire community is absolved from such responsibility. If none fulfills such an obligation then everybody shall be sinful and be regarded as transgressors.

5. Q. **How many types of Sunnah are there?**

A. There are two types: *SUNNAT-E-MU-AKKADAH* and *SUNNAT-E-GHAIR MU-AKKADAH*.

SUNNAT-E-MU-AKKADAH is the act which Rasulullah ﷺ did and he commended us to do it, and such deed had always been fulfilled (i.e. was not left without a valid excuse). To leave out this type of Sunnah without an excuse is a sin, and to habitually neglect same is a grave and heinous sin.

SUNNAT-E-GHAIR MU-AKKADAH is that act which Rasulullah ﷺ more often did, but without excuse occasionally did not perform it. Whereas there is no sin in leaving it out, increased thawaab is gained by carrying out such sunnahs. These Sunnahs are also called Sunnane Zawaa-id.

6. Q. **What is meant by the terms *HARAAM*, *MAKROOH TAH-RIMI* and *MAKROOH TANZIHIY*?**

A. *HARAAM*: is that act prohibited by conclusive evidence from the Qur'aan and one who indulges in it is a Faasiq and is liable for punishment and retribution. The one who refutes it is a Kaafier (apostate).

MAKROOH TAH-RIMI are those acts which are

prohibited by the Hadeeth of Rasulullah ﷺ. The one who refutes "Daleel Thanni" is not a Kaafier, but it is sinful to indulge in "Makrooh Tah-rimi" acts. *MAKROOH TANZIHIY* are acts, the omission of which is rewardable. However if such acts are done there is not punishment but they still do remain improper.

7. Q. **What is called *MUBAAH*?**

A. *MUBAAH* are those acts in which there is no promised reward or retribution, and punishment, when committed or omitted.

8. Q. **Explain the time of Fajr 'Salaah?**

A. About ninety minutes before the rising of the sun there appears a whiteness on the eastern horizon. This whiteness rises from the horizon towards the sky, (vertically) like a column. This verticle appearance of light is called 'Sub-h Kaathib (false dawn). The light of false dawn remains for a short while then fades away. Shortly thereafter a second whiteness appears on the eastern horizon which spreads horizontally across the eastern sky to the right and left sides. This light spreads continuously all over. (It does not rise upward only a column). This is called Sub-h 'Saadiq (True dawn). At the appearance of this 'Sub-h 'Saadiq the time for Fajr 'Salaah begins, and remains until the moment before the rising of the sun. When the sun begins to rise the time of Fajr 'Salaah expires.

9. Q. **What is the *Mustahab* time for performing Fajr 'Salaah?**

A. It is preferable to perform Fajr 'Salaah at such a time when it has lightened up after the spread of daybreak, and there would be enough time to perform 'Salaah properly according to the sunnah method, whilst also bearing in mind that after the completion of such 'Salaah, in the event of some mishap whereby the

'Salaah becomes invalid there still remains sufficient time to repeat that 'Salaah properly in the sunnah way.

10. Q. Explain the time of Thzuh-r 'Salaah?

A. The time of Thzuh-r 'Salaah begins when the sun has passed its meridian, (i.e. midday), and ends when the shadow of an object has lengthened to an extent which is equal to the determined shadow length at midday of that object used, including an additional full two fold lengths of such object.

11. Q. What is the mustahab (commendable) time for Thzuhr 'Salaah?

A. During the warmer months Thzuh-r 'Salaah should be performed when the intense midday heat of the sun has lessened. Whereas in the cooler seasons this 'Salaah should best be performed when Thzuh-r time commences.

However one must bear in mind that it is mustahab (desirable) that Thzuh-r 'Salaah be performed before the shadow extent of an object is equal to one mith-l. (N.B. One mith-l is determined by the position of the sun when it casts a shadow of an object to an extent which is equal to the determined shadow length at midday of that object used, including one full additional length of such object.

12. Q. What is the time for Asr 'Salaah?

A. The Asr 'Salaah time begins when the shadow of everything becomes two mith-l. At that moment the period of Thzuh-r ends and Asr 'Salaah time commences, remaining until the setting of the sun. However when the sun moves closer to set, turning yellowish, and its heat becomes weaker. Asr 'Salaah shall be regarded as Makrooh. Asr 'Salaah must be performed before this change in the sun takes place.

13. Q. Explain the time for Maghrib 'Salaah?

A. Maghrib 'Salaah begins immediately the sun sets and remains until the Shaffaq (i.e. the whiteness which appears after the redness in the western sky after sunset) disappears.

14. Q. What is Shafaq?

A. After sunset a complete redness appears on the western horizon. This is known as "Shafaq Ah-mar" (Red Twilight). After the fading of the redness a spread of whiteness takes place on the western horizon. This is called "Shafaq Abyadh" (a whiteness before the darkness of nightfall). This whiteness also fades away gradually. The time of Maghrib 'Salaah remains until the fading of this whiteness.

15. Q. What is the mustahab time for Maghrib?

A. The mustahab time for Maghrib 'Salaah is once the time has commenced. To delay the performance of Maghrib 'Salaah without a valid excuse is Makrooh.

16. Q. What is the time for Iysha 'Salaah?

A. Iysha 'Salaah begins when the Shafaq Abyadh (whiteness before the darkness of nightfall) has faded totally, and this 'Salaah time remains until shortly before "Sub-h 'Saadiq".

17. Q. What is the Mustahab time for Iysha 'Salaah?

A. It is mustahab to perform Iysha 'Salaah during the first third portion of the night. However to perform Iysha 'Salaah thereafter up to midnight is merely mubah (merely allowed), whereas it is makrooh to perform one's Iysha 'Salaah thereafter.

18. Q. Explain the time for Witr 'Salaah?

A. The time of Witr 'Salaah is exactly the same as that of Iysha 'Salaah. Witr 'Salaah is not permitted before performing the Iysha 'Salaah. Therefore the Witr 'Salaah time shall be after Iysha 'Salaah has been performed.

'Salaah becomes invalid there still remains sufficient time to repeat that 'Salaah properly in the sunnah way.

10. Q. Explain the time of Thzuh-r 'Salaah?

A. The time of Thzuh-r 'Salaah begins when the sun has passed its meridian, (i.e. midday), and ends when the shadow of an object has lengthened to an extent which is equal to the determined shadow length at midday of that object used, including an additional full two fold lengths of such object.

11. Q. What is the mustahab (commendable) time for Thzuhr 'Salaah?

A. During the warmer months Thzuh-r 'Salaah should be performed when the intense midday heat of the sun has lessened. Whereas in the cooler seasons this 'Salaah should best be performed when Thzuh-r time commences.

However one must bear in mind that it is mustahab (desirable) that Thzuh-r 'Salaah be performed before the shadow extent of an object is equal to one mith-l. (N.B. One mith-l is determined by the position of the sun when it casts a shadow of an object to an extent which is equal to the determined shadow length at midday of that object used, including one full additional length of such object.

12. Q. What is the time for Asr 'Salaah?

A. The Asr 'Salaah time begins when the shadow of everything becomes two mith-l. At that moment the period of Thzuh-r ends and Asr 'Salaah time commences, remaining until the setting of the sun. However when the sun moves closer to set, turning yellowish, and its heat becomes weaker. Asr 'Salaah shall be regarded as Makrooh. Asr 'Salaah must be performed before this change in the sun takes place.

13. Q. Explain the time for Maghrib 'Salaah?

A. Maghrib 'Salaah begins immediately the sun sets and remains until the Shaffaq (i.e. the whiteness which appears after the redness in the western sky after sunset) disappears.

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A. After sunset a complete redness appears on the western horizon. This is known as "Shafaq Ah-mar" (Red Twilight). After the fading of the redness a spread of whiteness takes place on the western horizon. This is called "Shafaq Abyadh" (a whiteness before the darkness of nightfall). This whiteness also fades away gradually. The time of Maghrib 'Salaah remains until the fading of this whiteness.

15. Q. What is the mustahab time for Maghrib?

A. The mustahab time for Maghrib 'Salaah is once the time has commenced. To delay the performance of Maghrib 'Salaah without a valid excuse is Makrooh.

16. Q. What is the time for Iyshaa 'Salaah?

A. Iyshaa 'Salaah begins when the Shafaq Abyadh (whiteness before the darkness of nightfall) has faded totally, and this 'Salaah time remains until shortly before "Sub-h 'Saadiq".

17. Q. What is the Mustahab time for Iyshaa 'Salaah?

A. It is mustahab to perform Iyshaa 'Salaah during the first third portion of the night. However to perform Iyshaa 'Salaah thereafter up to midnight is merely mubah (merely allowed), whereas it is makrooh to perform one's Iyshaa 'Salaah thereafter.

18. Q. Explain the time for Witr 'Salaah?

A. The time of Witr 'Salaah is exactly the same as that of Iyshaa 'Salaah. Witr 'Salaah is not permitted before performing the Iyshaa 'Salaah. Therefore the Witr 'Salaah time shall be after Iyshaa 'Salaah has been performed.

19. Q. What is the **mustahab** time for Witr 'Salaah?

A. When one is certain of awakening during the last part of the night, then it is **mustahab** for such a person to perform Witr 'Salaah at that time. If one is unsure of awakening, it is best that one perform Witr 'Salaah before going to bed.

Lesson 23

The sixth Shar-'t of 'Salaah

(Condition preceeding 'Salaah.)

An explanation on Istiqbaalul Qiblah (Facing the Qiblah).

1. Q. What is meant by Istiqbaalul Qiblah?

A. Facing the Qiblah is called Istiqbaalul Qiblah.

2. Q. What is the meaning of Istiqbaalul Qiblah being a shar-'t of 'Salaah?

A. This means that it is necessary for the Mu'salli to face the Qiblah (direction of the Ka-bah in Makkah) when performing 'Salaah.

3. Q. What is the Qiblah of the Muslims?

A. The Qiblah of the Muslims is the Ka-bah. The Ka-bah is a square building which is situated in the city of Makkah in Saudi Arabia. (This is in the Masjidul Haraam—translator). The Ka-bah is also called Ka-batullah, Baitullah and Baitul Haraam.

4. Q. From England in which direction is our Qiblah?

A. From England the Qiblah is South East, because England is in a North Westerly direction from Makkah.

5. Q. What should a person do if he is ill and cannot face the Qiblah?

A. If the ailing one can be moved by someone else to face

the Qiblah without causing any distress or pain, then such a patient should be assisted to face the Qiblah. In the event a patient shall suffer greatly, due to movement, the 'Salaah may be performed in that direction to which the patient is facing.

6. Q. What is called Iqaamah?

A. When beginning any Fardh 'Salaah the exact words of Athaan (called Iqaamah) are said. But however after "Haiya alal Falaah" in Iqaamah, "Qad-qaamatis 'Salaah" is in addition said twice.

7. Q. What is the rule of saying the Iqaamah?

A. The saying of the Iqaamah is also Sunnah for each Fardh 'Salaah. Whereas Iqaamah is not masnoon for any other 'Salaah besides the daily Fardh 'Salaah.

8. Q. Is Athaan and Iqaamah Sunnah for both men and women?

A. No, it is only Sunnah for men.

9. Q. Can one say the Athaan and Iqaamah without wudhu?

A. It is permissible to say the Athaan whilst not in a state of wudhu. Whereas making such improper practice a habit is inappropriate, unprincipled and wrong. Saying the Iqaamah without wudhu is makrooh.

10. Q. If a person performs Fardh 'Salaah at home, should he call out the Athaan and/or say Iqaamah?

A. The Athaan and Iqaamah of the masjid in the locality is sufficient. Nevertheless it is better if one does say the Athaan and Iqaamah.

11. Q. Should a Musafir (traveller on a journey) say the Athaan and/or Iqaamah?

A. Yes, during a journey after leaving one's locality both Athaan and Iqaamah should be said. However there is no harm if one only says the Iqaamah and not the Athaan. Whereas omitting both is Makrooh.

12. Q. Is it permissible for one person to say the Athaan and another to say the Iqaamah?

A. It is permissible for someone to say the Athaan and/or Iqaamah if the person who said the Athaan is not present, or he is present but is not offended by such other person saying the Iqaamah. However if the appointed mu-ath-thin is unhappy then it is Makrooh.

13. Q. How long should one wait after the Athaan before saying the Iqaamah?

A. Besides the Athaan of Maghrib, for all other nama-azes the Iqaamah should be said after sufficient time has lapsed so that those people who are busy eating or those who are relieving themselves could prepare themselves and be ready so that they can join the 'Salaah. Whereas after the Athaan for Maghrib 'salaah once enough time to recite three moderate aayahs of the Qur'aan has passed the Iqaamah should be said.

14. Q. What is the Ijaabat (answering phrases) for Athaan and Iqaamah, and what is its ruling?

A. The Ijaabah of Athaan is mustahab for both Athaan and Iqaamah. Ijaabah means that the listener should also repeat those same words which are said by the Mu-ath-thin or Mukabbir. However after hearing the Mu-ath-thin say "Haiya alas 'Salaah" and "Haiya alal Falaah", one should say "laa howla walaa quwata illa billah", and in the Athaan of Fajr, after listening to the phrase "As'salaatu Khairum minan nowm", one should say "Sadaqta wa barata".

15. Q. What dua should be read after the Athaan?

A. After Athaan this dua should be recited:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَتِ
مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Lesson 24

The seventh Shar-'t of 'Salaah

(Condition preceeding 'Salaah).

An explanation on Niyah (the forming of an intention).

1. Q. What is meant by niyah?

A. Niyah means to form an intention with the heart.

2. Q. What intention should one form in the Niyah regarding 'Salaah?

A. It is necessary to form an intention of the Fardh 'Salaah which one wishes to perform: e.g. When one is about to perform Fajr 'Salaah a Niyah should be formed that "I am performing today's Fajr 'Salaah", or, if it is a Qadhaa 'Salaah; then the Niyah should be that; "I am performing a certain days Fajr 'Salaah". When one is following the Imaam, then it is necessary to make this Niyah as well.

3. Q. What is the ruling of saying the Niyah?

A. It is Mustahab to say the Niyah verbally. However if the Niyah is not uttered orally no harm is caused to the 'Salaah, but whereas pronouncing the niyah (very softly, by lip movement, without any sound) is commendable.

4. Q. How should one make the Niyah of Nafl 'Salaah?

A. It is sufficient to say: "I am performing Nafl 'Salaah". The same type of Niyah is sufficient for Sunnah 'Salaah and Taraweeh.

Lesson 25

An explanation on Athaan.

(Call for 'Salaah).

1. Q. What does Athaan mean?

A. Athaan means to announce or to call forth. In Shari-ah Athaan means to announce or call towards particu-

12. Q. Is it permissible for one person to say the Athaan and another to say the Iqaamah?

A. It is permissible for someone to say the Athaan and/or Iqaamah if the person who said the Athaan is not present, or he is present but is not offended by such other person saying the Iqaamah. However if the appointed mu-ath-thin is unhappy then it is Makrooh.

13. Q. How long should one wait after the Athaan before saying the Iqaamah?

A. Besides the Athaan of Maghrib, for all other nama-
azes the Iqaamah should be said after sufficient time has lapsed so that those people who are busy eating or those who are relieving themselves could prepare themselves and be ready so that they can join the 'Salaah. Whereas after the Athaan for Maghrib 'salaah once enough time to recite three moderate aayahs of the Qur'aan has passed the Iqaamah should be said.

14. Q. What is the Ijaabat (answering phrases) for Athaan and Iqaamah, and what is its ruling?

A. The Ijaabah of Athaan is mustahab for both Athaan and Iqaamah. Ijaabah means that the listener should also repeat those same words which are said by the Mu-ath-thin or Mukabbir. However after hearing the Mu-ath-thin say "Haiya alas 'Salaah" and "Haiya alal Falaah", one should say "laa howla walaa quwata illa billah", and in the Athaan of Fajr, after listening to the phrase "As'salaatu Khairum minan nowm", one should say "Sadaqta wa barata".

15. Q. What duaa should be read after the Athaan?

A. After Athaan this duaa should be recited:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَتِ
مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Lesson 24

The seventh Shar-'t of 'Salaah

(Condition preceeding 'Salaah).

An explanation on Niyah (the forming of an intention).

1. Q. What is meant by niyah?

A. Niyah means to form an intention with the heart.

2. Q. What intention should one form in the Niyah regarding 'Salaah?

A. It is necessary to form an intention of the Fardh 'Salaah which one wishes to perform: e.g. When one is about to perform Fajr 'Salaah a Niyah should be formed that "I am performing todays Fajr 'Salaah", or, if it is a Qadhaa 'Salaah; then the Niyah should be that; "I am performing a certain days Fajr 'Salaah". When one is following the Imaam, then it is necessary to make this Niyah as well.

3. Q. What is the ruling of saying the Niyah?

A. It is Mustahab to say the Niyah verbally. However if the Niyah is not uttered orally no harm is caused to the 'Salaah, but whereas pronouncing the niyah (very softly, by lip movement, without any sound) is commendable.

4. Q. How should one make the Niyah of Nafil 'Salaah?

A. It is sufficient to say: "I am performing Nafil 'Salaah". The same type of Niyah is sufficient for Sunnah 'Salaah and Taraweeh.

Lesson 25

An explanation on Athaan.

(Call for 'Salaah).

1. Q. What does Athaan mean?

A. Athaan means to announce or to call forth. In Shari-ah Athaan means to announce or call towards particu-

lar prayers by saying specific phrases. (These phrases have been explained in *Ta-leemul Islam* Part 1.—*Duroosul Fiq-h* Part 1).

2. Q. **Is the Athaan fardh or sunnah?**

A. The Athaan is sunnah. Since Athaan announces and displays a special symbol of Islam, much emphasis is laid upon Athaan.

3. Q. **For which 'Salaah is Athaan masnoon?**

A. Athaan is masnoon for all five Fardh 'Salaah and for Jumu-ah 'Salaah also. Besides these, Athaan is not masnoon for any other 'Salaah.

4. Q. **When should Athaan be called?**

A. Athaan should be called shortly before the fixed and set time of every 'Salaah. In the event Athaan is said before the prescribed shar-iy time of 'Salaah the Athaan shall have to be repeated in its proper time.

5. Q. **What is the mustahab method of Athaan?**

- A. Seven things are mustahab when saying the Athaan.
1. When saying the Athaan to stand facing the Qiblah.
 2. To say the phrases of Athaan, pausing after each set of phrases (i.e. not to say the Athaan hastily without any pauses).
 3. To place the tips of both Shahaadat fingers (index fingers) in one's ears when saying the Athaan.
 4. To say the Athaan from an elevated area.
 5. To say the Athaan in a loud voice.
 6. For the person saying Athaan to turn his face right when saying "*Haiya alas 'Salaah*", and then to the left when saying "*Haiya alal falaah*".
 7. In Fajr Athaan, after saying "*Haiya alal Falaah*", "*As 'Salaatu Khairum minan nowm*" should also be said twice.

Lesson 26

1. Q. **What are the ar-kaan of 'Salaah?**

A. Ar-kaan of 'Salaah are those things which are Fardh in 'Salaah. The word ar-kaan is the plural of ruk-n. The meaning of ruk-n is Fardh (compulsory). Hence ar-kaan means the Faraa-idh (injunctions in 'salaah which are compulsory).

2. Q. **How many Faraaidh are there in 'Salaah?**

A. Six things are Fardh in 'Salaah.

1. To say the Takbeer Tah-reemah (Takbeer of commencement).
2. Qiyaam (standing upright in 'Salaah).
3. Qira-'ah (the recital of the Qur'aan).
4. Ruku (bowing the head and torso with hands placed on knees).
5. Both sajdahs (prostration in which both hands, nose and forehead, both knees and the toes are placed on the ground).
6. Qaa-idah Akhiyrah (to sit for the duration of reciting Tashah-hud at the end of the 'Salaah. The Takbeer Tahreemah at the same time is also regarded as a shar-'t' (condition preceeding 'Salaah), not a ruk-n of 'Salaah.

3. Q. **Since Takbeer Tah-reemah is a shar-'t (condition preceeding) 'Salaah, why was it not mentioned with the first seven conditions?**

A. The Takbeer Tah-reemah and the ar-kaan of 'Salaah are relative, and also that 'Salaah commences with Takbeer Tah-reemah. Therefore it is only appropriate to mention the Takbeer Tah-reemah with the ar-kaan of 'Salaah.

Lesson 27

An explanation on Takbeer Tah-reemah.

1. Q. What is meant by Takbeer Tah-reemah?
A. Once a Niyah is formed, "Allahu Akbar" is said. On saying this Takbeer the 'Salaah commences. Hence, all those things which are inconsistent to the acts of 'Salaah, or not done in 'Salaah become Haraam (disallowed). Therefore this initial Takbeer is called "Takbeer Tah-reemah".
2. Q. Is it permissible to say Takbeer-e-Tah-reemah whilst lowering one's head?
A. This lowering of the head is not permissible without a valid excuse because standing upright is a shar-'t at the time of Takbeer Tah-reemah for any Fardh or Waajib 'Salaah.

Lesson 28

An explanation on the first ruk-n (pillar) of 'Salaah.

Qiyaam.

1. Q. What does Qiyaam mean?
A. Qiyaam means to stand. In Shari-ah Qiyaam is to stand upright in 'Salaah in a manner so that whilst standing one's hands do not reach the knees.
2. Q. In which 'Salaah and for what duration is Qiyaam Fardh?
A. It is Fardh to stand in Qiyaam for as long as one is

able to recite the Fardh Qiraa-ah. This is the rule in all Fardh and Waajib 'Salaah.

3. Q. If one has no strength and is unable to stand, what should one do?
A. It is permissible for one to sit and perform Fardh and Waajib 'Salaah when a person cannot stand due to sickness, being wounded, being in fear of an enemy or any other valid excuse which is acceptable in the Shari-ah.
4. Q. What is the ruling of Qiyaam in the Nafl 'Salaah?
A. Qiyaam is not Fardh in Nafl 'Salaah. One is permitted to perform Nafl 'Salaah in a sitting position without any disability or excuse. However if Nafl 'Salaah is performed in a sitting posture without a valid shar-iy reason only half the reward of a normal 'Salaah is promised.

Lesson 29

An explanation on the second ruk-n of 'Salaah.

Qiraa-ah (Recitation of the Quraan in 'Salaah).

1. Q. What is meant by Qir-at (recitation in 'Salaah)?
A. Qir-at in 'Salaah is the reading of the Quraan.
2. Q. What amount of recitation of the Quraan is necessary in 'Salaah?
A. It is Fardh to recite at least one Aayah (verse).
Reciting Surah Faatihah in 'salaah is waajib. It is also waajib, on completing the recital of Surah Faatihah, that one shall in addition recite a surah or one long aayah (verse) or three short aayah of the Quraan. This is waajib in the first two rak-aats of Fardh 'Salaah, in all the rak-aats of Witr 'Salaah, in all rak-aats of sunnah and nafl 'Salaah.

3. Q. Is it Waajib to recite Surah Al-Faati-hah in every rak-aat of each 'salaah?
- A. With the exception of the third and fourth rak-aat of the Fardh 'Salaah, it is waajib (compulsory) to recite Suratul Faati-hah in all the rak-aats of Fardh, Waajib, Sunnah or Nafil 'Salaah.
4. Q. If a person does not know any single aayah (verse) of the Quraan from memory, what should he read in 'Salaah?
- A. Such a person should read "*Sub-haanallah*" or "*Alhamdulillah*". It is Fardh upon such a person to learn how to read the Quraan and memorise the necessary amount of aayah for 'Salaah. It is Fardh to memorise the Fardh requirement and waajib to memorise the Waajib requirement of Quraan in 'Salaah. It is a grave sin not to learn and memorise the Quraan at all for the purpose of 'Salaah.
5. Q. During which 'Salaah should the Qira-ah be recited aloud?
- A. It is Waajib (compulsory) for the Imaam to recite the Qira-ah aloud in the first two rak-aats of Maghrib and Isha' 'Salaah, and in the Fajr, Jumu'ah and both Iyd 'Salaah and also whilst leading the Taraweeh and witr 'Salaah during the month of Ramadhaan.
6. Q. During which 'Salaah must the Qiraa-ah be read softly?
- A. Both the Imaam and the Munfarid (a person performing 'Salaah individually) should recite the Qur'aan softly (by lip movement) without any sound in the Thuh-r and Asr 'Salaah. However the munfarid must also recite the Qur'aan softly (by lip movement) without any sound in Witr 'Salaah.
7. Q. What is the extent of loudness for recital of Qur'aan in 'Salaah?
- A. The minimum extent of loudness for recital is that the Qur'aan should be recited loud enough so that it is

audible only to the person next to him. By the term "softly without any sound", is meant that the reciter should be able to hear himself only.

8. Q. What is that 'Salaah called in which the Qur'aan is recited aloud?
- A. Such 'Salaah is called Jah-riy 'Salaah. This is because "Jah-r" means to read aloud.
9. Q. What is that 'Salaah called in which the Qur'aan is recited softly?
- A. Such 'Salaah is called Sirriy 'Salaah. This is because "Sirriy" means "softly without sound".
10. Q. Is one allowed to run the thought of the words and phrases (that are to be recited in 'Salaah) in ones mind only, and not form the words by tongue and lip movement?
- A. The 'Salaah will not be valid by merely running the thought of the words and phrases of recital in one's mind. It is essential to form the words with the tongue and lip movement in recital.

Lesson 30

An explanation on the third Ruk-n of 'Salaah.

Ruku'.

1. Q. What is the minimum extent of bending down in the posture of ruku'?
- A. The minimum requirement of bowing down in ruku' is that the hands should reach the knees.
2. Q. What is the Sunnah method of performing ruku'?
- A. It is Sunnah to bend down in ruku' to such an extent that one's head and back are horizontally parallel to

3. Q. Is it Waajib to recite Surah Al-Faati-hah in every rak-aat of each 'salaah?
- A. With the exception of the third and fourth rak-aat of the Fardh 'Salaah, it is waajib (compulsory) to recite Suratul Faati-hah in all the rak-aats of Fardh, Waajib, Sunnah or Nafil 'Salaah.
4. Q. If a person does not know any single aayah (verse) of the Quraan from memory, what should he read in 'Salaah?
- A. Such a person should read "*Sub-haanallah*" or "*Alhamdulillah*". It is Fardh upon such a person to learn how to read the Quraan and memorise the necessary amount of aayah for 'Salaah. It is Fardh to memorise the Fardh requirement and waajib to memorise the Waajib requirement of Quraan in 'Salaah. It is a grave sin not to learn and memorise the Quraan at all for the purpose of 'Salaah.
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- A. It is Waajib (compulsory) for the Imaam to recite the Qira-ah aloud in the first two rak-aats of Maghrib and Isha' 'Salaah, and in the Fajr, Jumu'ah and both Iyd 'Salaah and also whilst leading the Taraweeh and witr 'Salaah during the month of Ramadhaan.
6. Q. During which 'Salaah must the Qiraa-ah be read softly?
- A. Both the Imaam and the Munfarid (a person performing 'Salaah individually) should recite the Qur'aan softly (by lip movement) without any sound in the Thuh-r and Asr 'Salaah. However the munfarid must also recite the Qur'aan softly (by lip movement) without any sound in Witr 'Salaah.
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- A. The minimum extent of loudness for recital is that the Qur'aan should be recited loud enough so that it is

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- A. Such 'Salaah is called Jah-riy 'Salaah. This is because "Jah-r" means to read aloud.
9. Q. What is that 'Salaah called in which the Qur'aan is recited softly?
- A. Such 'Salaah is called Sirriy 'Salaah. This is because "Sirriy" means "softly without sound".
10. Q. Is one allowed to run the thought of the words and phrases (that are to be recited in 'Salaah) in ones mind only, and not form the words by tongue and lip movement?
- A. The 'Salaah will not be valid by merely running the thought of the words and phrases of recital in one's mind. It is essential to form the words with the tongue and lip movement in recital.

Lesson 30

An explanation on the third Ruk-n of 'Salaah.

Ruku'.

1. Q. What is the minimum extent of bending down in the posture of ruku'?
- A. The minimum requirement of bowing down in ruku' is that the hands should reach the knees.
2. Q. What is the Sunnah method of performing ruku'?
- A. It is Sunnah to bend down in ruku' to such an extent that one's head and back are horizontally parallel to

each other and the inner side of one's arms remain separated from the ribs and also that the hands grasp the knees.

3. Q. How should ruku' be performed by an old person whose back is bent, or by a hunchback whose normal posture appears to be that of being in ruku'?

A. Such a person should make a sign of further lowering the head to indicate ruku'. By this lowering of the head, the ruku' will be regarded as fulfilled.

Lesson 31

An explanation of the fourth Ruk-n of 'Salaah.

Sajdah.

1. Q. What is meant by the term "Sajdah"?

A. Placing one's forehead on to the ground (when kneeling down) is called Sajdah (Prostration).

2. Q. Is one's Sajdah done and fulfilled by merely placing down either one's nose or forehead (instead of both in Sajdah)?

A. The Sajdah would be valid if this is done because of a valid Shar'iy excuse. Whereas if without any valid excuse sajdah is performed by placing the forehead (excluding the nose), such a Sajdah will be regarded as done, but is makrooh by rule of shari-ah. However if the sajdah is performed by only placing one's nose on the ground, the sajdah is not valid, nor fulfilled.

3. Q. Is one Sajdah, or are both Sajdahs Fardh in each rak-ah?

A. Both Sajdahs in each rak-ah are Fardh (compulsory).

4. Q. What should a person do if both the forehead and nose have a wound or injury?

A. It is sufficient for such a person to make the sign of a sajdah with the head.

5. Q. After completing the first Sajdah, how long should one wait before performing the second Sajdah?

A. One should sit up properly after the first Sajdah and then perform the second Sajdah.

6. Q. Due to a huge gathering on the occasion of both Iyds, or Jumu-ah, or even during some huge Jama-ah, where there is a shortage of space. Would it be correct for a person standing at the back to perform Sajdah on the back of the person in front of him?

A. Yes, in such circumstances this is allowed.

Lesson 32

An explanation on the fifth Ruk-n of 'Salaah.

Qaa-idah Akheerah.

(final jalsah; sitting position at the end of 'Salaah).

1. Q. What duration of the Qaa-idah Akheerah is fardh?

A. It is fardh to sit in the Qaa-idah Akheerah until the last words of Attahiyaatu, "Abduhu wa rasuluh", are read.

2. Q. In which 'Salaah is Qaa-idah Akheerah fardh?

A. Qaa-idah Akheerah is fardh in all 'Salaah, whether it be in a fardh, waajib, sunnah or nafl 'Salaah.

Lesson 33

The Waajibaat (compulsory acts) of 'Salaah.

1. Q. What is meant by the term "waajibaat" of 'salaah?

A. The "waajibaat" of 'salaah are those acts which are necessary or compulsory to perform in 'salaah. (singular = waajib).

The person who forgets to perform any waajib necessities of 'salaah shall rectify such oversight by performing a sajdah sah-w. The 'salaah must be repeated if one does not perform a sajdah sah-w after wilfully leaving out a waajib, or even after omitting a waajib 'salaah by oversight.

2. Q. How many acts are waajib in 'salaah?

A. There are fourteen acts which are waajib in 'salaah:

1. To specifically do the recital of the Quraan in the first two raka-ahs of each Fardh 'salaah.
2. Barring the third and fourth rak-aahs of fardh 'salaah, to recite Surah Faati-hah in each and every raka-ah of all other 'salaah.
3. To recite either one surah, one long aayah, or three short aayah after reading Suratul Faati-hah in the initial two raka-ahs of all Fardh 'salaah, and also do this in each raka-ah of waajib, sunnah or nafl 'salaah.
4. To recite Suratul Faati-hah before reading any surah or aayah in 'salaah.
5. To maintain the proper sequence in the recital of the Quraan, the performing of the ruku, sajdah and all the rak-aahs.
6. To perform the Qowmah (i.e. that is to stand upright after raising from ruku).
7. To perform the Jalsah (i.e. to sit up straight between both sajdahs).

8. Ta-deelul Ar-kaan (i.e. the correct graceful performance of all postures in 'salaah).

9. Qaa-idah Oolaa i.e. to sit as long as required for the reading of Tashah-hud after performing two raka-ahs in a 'salaah consisting of three or four raka-ahs).

10. To recite the Tashah-hud in both the first and final Qa-dahs.

11. For the Imaam to recite in an audible voice in the Faj-r, Maghrib, Iyshaa, Jumu-ah, 'salaahs of both Iydain, Taraweeh and also witr 'salaah during the month of Ramadhaan, whereas the recital of the Imaam in the Thuh-r, and As-r 'salaah shall be soft without sound.

12. To terminate the 'salaah with the words of "Assalaamu alaikum wa rah-matullah".

13. To say the Takbiyr for Qunoot and also to read the du-aa' for Qunoot in witr 'salaah.

14. To say the additional Takbiyrs in the 'salaah of both Iydain.

Lesson 34

The sunnahs of 'Salaah.

1. Q. What is meant by sunnahs of 'salaah?

A. Sunnahs of 'salaah are those acts of 'salaah which have been taught, practised and authentically proven from Rasulullah ﷺ, but the emphasis on these acts is not as significant as that of a Fardh or waajib. Therefore such practises are termed "sunnah" in 'salaah. If a person forgets to perform any sunnah, then such 'salaah is not regarded as invalid, nor is a sajdah sah-w waajib (remedial sajdah compulsory) and in addition such a shortcoming is not a sin.

However, if someone intentionally leaves out a sunnah in 'salaah, such 'salaah is not annulled or disqualified, nor is a sajdah sah-w compulsory, but such a person is worthy of severe reproach.

2. Q. **How many sunnahs are there in 'salaah?**

A. There are twenty-one sunnahs in 'salaah:

1. To raise both hands (with palms facing Qiblah) upto the ear lobes on commencing the Takbiyr Tahreema.
2. To hold one's hands and fingers straight and open in their normal position, (not stiff, neither stretched) with palms facing the Qiblah at the time of Takbiy Tah-reemah.
3. To abstain from lowering one's head when saying the Takbiyr Tah-reemah.
4. For the Imaam to say the Takbiyr Tah-reemah and all other Takbiyrs of movement from one ruk-n to another in an appropriate audible voice.
5. To fold one's hands in 'salaah by placing the palms of one's right hand upon one's left hand below the navel.
6. To recite the complete "Thanaa'" (i.e. *Subhaanakaallaahumma*).
7. To recite the complete "Ta-wwuz" (i.e. *A-uthu billahi*).
8. To recite the complete "Bismillah".
9. To recite the Suratul Faati-hah only in the third and fourth raka-ahs of the Fardh 'salaah.
10. To softly say "Aameen" after the recital of Suratul Faati-hah.
11. To recite the *Thanaa'*, *Ta-awwuz* and *Bismillah* softly without any sound.
12. To recite the Qira-ah of 'salaah according to the sunnah method, (i.e. in which ever 'salaah it is sunnah to recite a certain extent of the Quraan,

one's reading should be according to that recommendation).

13. To recite the Tasbeehaat of ruk-u and sajdah thrice.
14. To keep one's head and back horizontal whilst in ruk-u, and to hold the knees firmly with one's fingers openly spread.
15. During the Qowmah the Imaam should loudly say the Tasmee; "*Sam-e-Allahu liman Hamidah*" and the muqtadi (one following the Imaam) should (softly without any sound) say the Ta'h-meed; "*Rabbana lakal Ham-d*". However the munfarid (person individually performing 'salaah) should recite both the Tasmee and Tah-meed softly.
16. When going down into Sajdah first place both knees, then both palms and lastly the forehead.
17. In Jalsah and Qaa-'idah the far left side of the upper arch of one's left foot has to be placed on the floor to allow one to sit in such a posture whereby one may be seated with the left buttock placed on the inner part of the sole and lower arch of the left foot. At the same time the right foot is kept upright with the tips of the toes turned forward to face the Qiblah. (In this posture the upper arch and instep of the right foot is also towards the Qiblah. Also, as much of the soles of the toes of the right foot should be kept on the ground to achieve this—translator).
18. In this Jalsah or Qaa-'idah posture both hands should be placed on the respective thighs with fingers towards the Qiblah.
19. To indicate with the shahaadah finger (index finger) of the right hand when reciting

"*Ash-hadu allaa Ilaaha illal-laahu wa ash-hadu anna Muhammadan abduhu wa rasuluh*".

20. To read a du-aa' after 'salaat alan Nabiy صلی اللہ علیہ وسلم, (Durood), whilst one is in the final Qaa-idah.
21. To turn one's face to the right and then to the left when terminating the 'salaah by salaam.

Lesson 35

The Mustahabbaat of 'Salaah.

(Commendable acts in 'salaah).

1. Q. How many things are Mustahab in 'Salaah?

A. Five things are Mustahab in 'Salaah:

1. That at the time of saying the Takbiyr Tah-reemah both palms should be exposed, and taken out from the long sleeves of a garment, e.g. cloak etc.
2. That a munfarid should read more than thrice, (in an odd number), the Tasbeehaat of ruk-u and sajdah.
3. That during Qiyaam the eyes should be focused on the place where Sajdah is to be performed, and during ruk-u the gaze be kept on the upper arches of one's feet, whereas during Jalsah and Qaa-'idah the eyes should be fixed upon one's lap. When performing the final salaam one's sight should be turned upon the right and left shoulders respectively.
4. That the excessive persistent pressure and intense force of a cough be duly suppressed.

5. To keep one's mouth closed when yawning in 'salaah. However if one's mouth does open up whilst one is in the position of Qiyaam then the open mouth should be covered with the back of the right hand. Whilst yawning with an open mouth during the course of other postures of 'salaah, the open mouth should be covered with the back of the left hand.

Lesson 36

A brief description of the complete method of performing 'Salaah.

When intending to perform 'salaah, then according to the rules of shari-ah, one should purify oneself of the *Hadathul Akbar* and *Hadathul A'sghar*. (In shari-ah these are certain conditions of body impurities which disqualify a person from performing a number of *ibaadaat*). One must also cleanse oneself from any other apparent form of impurity.

Dress up into 'Tau-hir (paak) clothes. Then facing the Qiblah stand upright in such a manner that there is an opening of approximately four fingers between both feet. Now form the niyah (intention) of whichever 'salaah one is about to perform, e.g. "I am performing Fajr 'salaah for Allah". It is better if this niyah is expressed, (by lip movement, softly without any sound). Then raise both hands upto the ear lobes with palms and fingers towards Qiblah. On lifting the hands the tips of one's thumbs should be brought up in line with the respective ear lobes. The fingers should be held apart from each other. Saying "*Allahu Akbar*", fold the hands below the navel with the palm of the right hand placed on the back of the left hand. Hold the left wrist with the thumb and little finger of the right hand, thus forming a circle around the wrist of the left hand,

“*Ash-hadu allaa Ilaaha illal-laahu wa ash-hadu anna Muhammadan abduhu wa rasuluh*”.

20. To read a du-aa' after 'salaat alan Nabiy صلى الله عليه وسلم, (Durood), whilst one is in the final Qaa-idah.
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3. That during Qiyaam the eyes should be focused on the place where Sajdah is to be performed, and during ruk-u the gaze be kept on the upper arches of one's feet, whereas during Jalsah and Qaa-'idah the eyes should be fixed upon one's lap. When performing the final salaam one's sight should be turned upon the right and left shoulders respectively.
4. That the excessive persistent pressure and intense force of a cough be duly suppressed.

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Dress up into 'Tau-hir (paak) clothes. Then facing the Qiblah stand upright in such a manner that there is an opening of approximately four fingers between both feet. Now form the *niyah* (intention) of whichever 'salaah one is about to perform, e.g. "I am performing Fajr 'salaah for Allah". It is better if this *niyah* is expressed, (by lip movement, softly without any sound). Then raise both hands upto the ear lobes with palms and fingers towards Qiblah. On lifting the hands the tips of one's thumbs should be brought up in line with the respective ear lobes. The fingers should be held apart from each other. Saying "*Allahu Akbar*", fold the hands below the navel with the palm of the right hand placed on the back of the left hand. Hold the left wrist with the thumb and little finger of the right hand, thus forming a circle around the wrist of the left hand,

whilst placing the remaining three (middle) fingers on the fore arm at the wrist joint. Keep ones gaze fixed on the spot where sajdah is to be performed.

Read the "*Thanaa'*" softly (by lip movement without any sound), then the "*Ta-awwuz*" and "*Tasmiyah*", and thereafter recite the Suratul Faati-hah. On completing Suratul Faati-hah say: "*Aameen*" softly. Then recite either a surah, or one long aayah, or even three short aayaat. However if one is performing 'salaah with an Imaam, softly recite "*Thanaa'*" only and then remain silent. (The *Ta-awwuz*, *Tasmiyah*, Suratul Faati-hah and the additional surah or aayaat should not be read at all by the muqtadiy). Recite everything clearly and correctly, and do not be hasteful.

Once this recital has been completed, say "*Allahu Akbar*" and go into "*ruk-u*". Firmly grip the knees with fingers spread out. In "*ruk-u*" one's back should be kept straight in such a manner that if a cup is placed on one's back, it would not fall away. Keep the nape and back of one's head in line with one's back, not lower nor higher. In "*ruk-u*" the upper arms should be kept away from the ribs, and also that the calves of both legs be kept straight. Recite the *Tasbeeh* of "*ruk-u*" thrice or even five times.

Thereafter whilst reciting the "*Tasmee*" stand upright. Also read "*Tah-meed*". (The Imaam should only read the "*Tasmee*", and the muqtadiy only the "*Tah-meed*". Whereas the Munfarid may recite both the "*Tasmee*" and "*Tah-meed*").

After this whilst saying the *Takbiyr* go into sajdah. First place both knees, then both palms, and lastly the nose and forehead down in sajdah. In sajdah place one's face between both hands, keeping the tips of both thumbs parallel to the ear lobes. The fingers should be kept close to each other so that all the finger tips are pointed towards Qiblah. The elbows and upper arms should be held away from the ribs and sides, and also the stomach be kept away from the thighs. The elbows should not be placed onto the ground whilst in "sajdah". Read the "*Tasbeeh*" of the sajdah thrice or even five times.

Thereafter raise the forehead, then the nose and the hands, and whilst saying the "*Takbiyr*" sit up straight. Then whilst saying the "*Takbiyr*" proceed for the second "sajdah".

After completing this second "sajdah", return to the standing position by saying the "*Takbiyr*". In this standing up from "sajdah", first raise the forehead, then the nose, then the palms and the knees in this particular order. After rising from "sajdah" begin standing up by placing the toes and soles of the forefoot on the ground, and when standing completely upright fold one's arms as explained in the initial "rak-ah". Thereafter read "*Bismillahir Rahmaanir Rah-eem*", Suratul Faati-hah and an additional "surah" (NOTE: When a 'salaah is performed with an Imaam the Muqtadiy shall remain silent, and not read anything). In this same manner perform the "*Ruk-u*", "*Qowmah*", "*Sajdah*", "*Jalsah*" and also the "second sajdah".

After this (last sajdah of the second rak-ah) sit placing left buttock on the inner side of the heel and lower arch of one's left foot, keeping the right foot vertical with the toe tips turned forward facing the "Qiblah", and so that as much as possible of the soles of the toes touch the ground. (NOTE: The upper arch and instep of the vertical right foot would also be towards Qiblah. Similarly in the said sitting posture the upper arch and instep of the left foot would also be towards the Qiblah.—translator). Also place the hands on the thighs and recite the "*Tashah-hud*" (*At Tahiyaatu lillahi*). During this reading of "*Tashah-hud*" when reciting the phrase "*Ash hadu allaa Ilaha Illal laahu*" whilst keeping one's right hand on the respective thigh form a circle with the tips of the thumb and the middle finger of the right hand, and close the remaining three fingers. One should raise the kalimah finger (fore-finger) of the right hand when reciting the words "*laa Ilaaha*", and lower it upon reading the words "*Illal laahu*". Then keep hand placed on the thigh and retain this formed hand posture till the end of the "*Tashah-hud*". If this is a 'salaah consisting

of two rak-ahs only, then one should continue this final "Qa-dah" and recited "'salaat alan Nabi ﷺ" (Durood), and further also recite a dua'a'.

Lastly perform the terminating "salaam", turning one's face to the right, and then to the left. When saying; "Assalamu Alaikum wa Rah-matullah" with the face turned to the right shoulder, for the niyah of saying "Salaam" to those angels present on one's right including all those performing "'salaah" upon that side. When saying "salaam" with the face turned to the left shoulder form a niyah of salaam to those angels present on the left including all those people performing "'salaah" on that left side. However the niyah of "salaam" to the Imaam as well should be formed on turning one's face towards the side on which that Imaam is. The Imaam shall form a niyah of saying "salaam" to the Muqtadiys on either side in each of his terminating "salaams".

Furthermore if the "Salaah" which is being performed consists of three or four raka-aat, then on completing the "Tashah-hud" at the end of the second rak-ah the "Salaat alan Nabi ﷺ" (Durood) and "du-aa'" should not be read. Instead one should then say the "Takbeer", and then stand up to continue the remaining rak-ahs. In the event such 'salaah is a "Fardh 'salaah" it should be completed according to the rules of a Fardh namaaz", and where the 'salaah is a "waajib" or "sunnah", it has to be completed respectively, thus terminating the 'salaah by the "salaam" as explained.

After "salaam read the following du-aa':

1.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ

And read the du-aa':

2.

اللَّهُمَّ اعْنِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

It is also masnoon to recite:

3.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطَى لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا
الْجَدِّ مِنْكَ الْجَدُّ

"And Allah is the One who grants
strength to comply and adhere,
(to His will and command)".

Readers are humbly requested, if they do remember, to make du-aa' for the founder, past and present staff, associates of the Waterval Islamic Institute and all those instrumental in completing this Diniy Ilmi service.

Completed after Taraawiyh, on Laylatul Ar-biaa', Raaamadhaan, 19, 1409 (26/4/1989) at Waterval, District Johannesburg. "Wal hamdulillah, Allahumma taqabbalhu minna, waj-al masaa-iyina khaali'satal li wajhik, wa zukhratan lanaa".

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دروس الفقہ

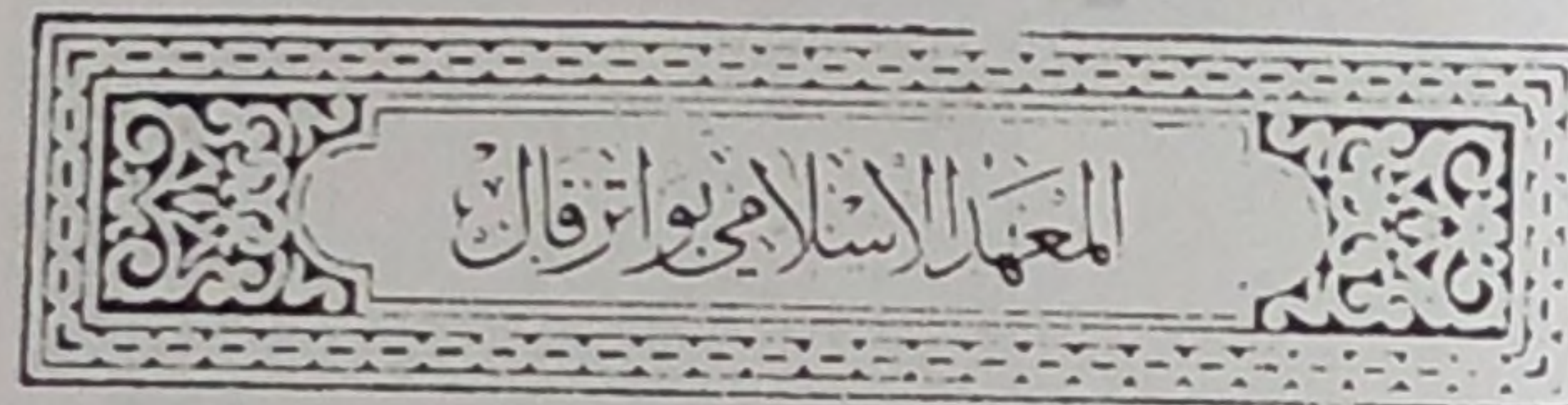
Duroosul Fiq-h

LESSONS IN FIQ-H ACCORDING TO
THE HANAFI MATH-HAB

BOOK FOUR

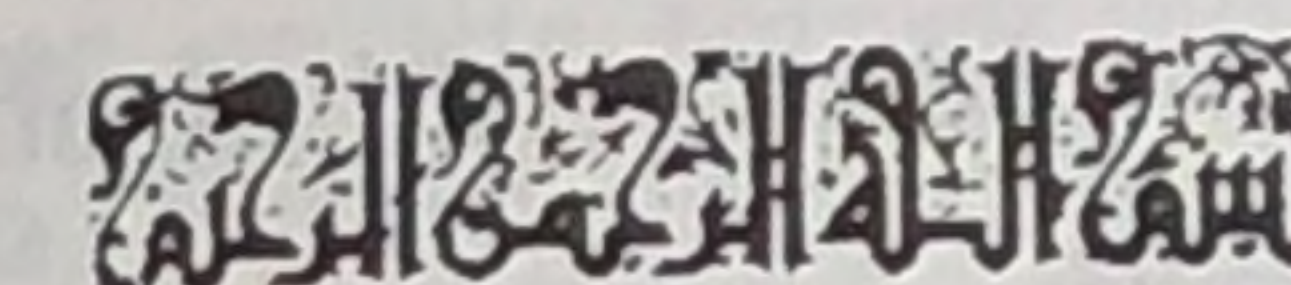
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LESSONS IN FIQ-H ACCORDING TO
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BOOK FOUR



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NOTES FOR THE USTAAD

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Naazim Taalimi Board.
Jamiatul Ulama Transvaal.

Ramadhan, 1412.
March, 1992.

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وَالِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Lesson 1

TAUHIYD

Q. What does the word "ALLAH" mean?

A. Allah is the proper name of that deity "which is Allah the most high", the one who always existed and who shall remain for ever. All qualities and attributes of absolute perfection are only found in him.

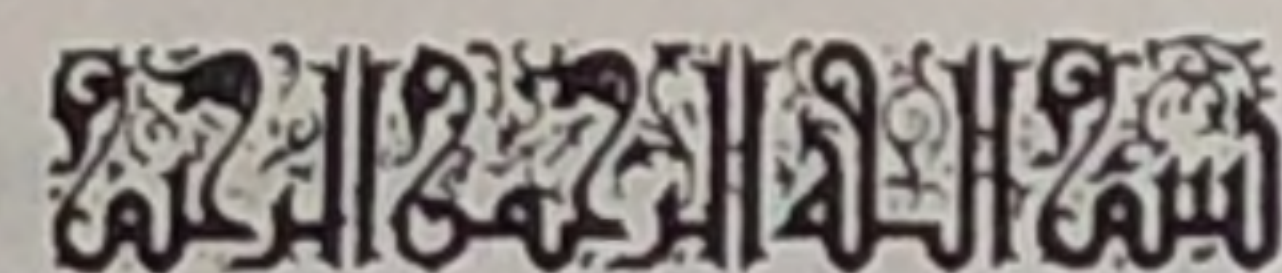
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This deity exists by it's self because anything which is created and brought into existence by some one-else in itself cannot be "Wajibul-Wujood". Therefore by the teachings of Islam, Allah alone is "Wajibul-Wujood", and nothing in the entire universe is "Wajibul-Wujood".

Q. What is meant by the term "Sifaate kamaaliya"?

A. Allah is the one who is "Wajibul-Wujood" and for the one who is Wajibul-Wujood it is necessary to be absolutely perfect in all attributes and qualities.



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Therefore, it is essential that all those necessary qualities of ultimate perfection must be established for, and found in such deity, "Allah". These types of totally perfect qualities are called "Sifaate kamaaliya".

Q. What is the term which describes the quality of always existing and remaining forever called?

A. The word used to describe the one who holds this quality is "Qadiym".

Q. Is there anything or Being besides Allah most high which is "Qadiym", (existed for all times and shall remain forever)?

A. Allah with all His absolute and totally perfect qualities is "Qadiym", and besides Him nothing at all is "Qadiym".

Q. When everything besides Allah did not exist, then how did Allah create the skies, the earth and all other things?

A. Allah created the entire universe by His Hukm (command) and his Qudrat (will and ability). Allah did not require anyone or anything to create the universe, the skies or the earth. In the event Allah would have needed any assistance He would not have been "Waajibul-Wujood".

NB. Keep in mind that Allah is "Waajibul-Wujood", therefore He does not need anyone or anything in any of His matters.

Q. What are Allah's 'Sifaate Kamaaliya (absolute and perfect attributes)?

A. Allah's 'Sifaate Kamaaliya (totally perfect qualities) are:

1. Wah-dat, (i.e. the attribute of the Oneness of Allah Ta-aala).

2. Qidam, (i.e. the quality of being the only one who always existed and shall remain forever). This is also known as "Waajibul-Wujood".

3. Hayaat, (i.e. the attribute of being ever living).

4. Qudrat, (i.e. the quality of absolute ability over everything).

5. Ilm, (i.e. the quality of being all-knowing).

6. Iraadah, (i.e. Allah's intent and will).

7. Sam-a, (i.e. the attribute of being all-hearing).

8. Ba'sar, (i.e. the quality of being all-seeing).

9. Kalaam, (i.e. the quality of speech and communication).

10. Khalq, (i.e. the quality of creating).

11. Takween, (i.e. the attribute of bringing into existence).

Lesson 2

Q. What is meant by the quality of "Wah-dat"?

A. The word "Wah-dat" literally means Oneness. Wah-dat is an attribute of Allah Ta-aala in that He is one and alone, and is unique in all His qualities. Tau-hiyd means to believe in the Oneness of Allah Ta-aala, i.e. to understand and be aware of this aspect and in addition to firmly believe and confirm this quality with Allah.

Q. What is the meaning of the attribute of Allah which is termed "Qidam" or "Waajibul-Wujood"?

A. The word "Qidam" means to be from the beginning and remain for all times, i.e. Allah was forever and shall remain forever. Whereas "Waajibul-Wujood" means such a deity who always existed and who shall exist forever.

Q. What do the words "Azaliy" and "Abadiy" mean?

A. That which has no beginning and had been all times is called "Azaliy". However that which has no ending and shall remain forever is called "Abadiy". Therefore, in attribute, Allah is Azaliy and Abadiy. This is another explanation for the quality of "Qadiym".

Q. What does the term "Hayaat" in respect of Allah mean?

A. The word "Hayaat" means life, i.e. Allah is alive and the attribute of being alive is a reality for Allah.

Q. What is the meaning of the quality of "Qudrat" with regard to Allah?

A. The meaning of "Qudrat" is might and ability with total control. This means that absolute control and the ability to create the universe, sustain the universe, thereafter take it out of existence, and then once more bring it into existence is only for Allah.

Q. What does the quality of Ilm in respect of Allah mean?

A. Ilm, literally means to know. Hence Allah most high is all-knowing. Nothing is hidden from his knowledge, however minute or large it may be. He is fully aware of each atom or iota. He is aware and knows of everything before its existence and even after it is no more. He is also completely aware of the step which is taken by a black ant during the darkest period of the night. Anything that passes through the heart of a human being is clearly manifested before Allah. Ilmul-Ghayb (the knowledge of the unseen) is one of Allah's special attributes.

Q. What is meant by the quality of "Iraadah" in respect to Allah?

A. Iraadah means to do things out of one's will and choice. This means that whatever Allah wills, He

creates by his own choice, whereas whatever He desires to take out of existence, He eradicates by his own choice. Everything in this world happens by Allah's will, intent and choice. There is nothing in the universe which is out of his intent and choice. Allah is not forced or compelled, neither is he incapable of doing anything.

Q. What is meant by the attributes of "Sam-a" and "Ba'sar" in regard to Allah?

A. Literally "Sam-a" means to listen and hear, and "Ba'sar" means to see. In regard to the attribute of Allah Ta'aala these terms would mean that Allah Ta'aala is all-hearing and all-seeing. However Allah does not have any eyes and ears like that of his creation. Allah's eyes and ears have no physical form. He is able to hear the softest whisper and can see the smallest thing and He also observes the slightest movement. Distance or even light and darkness make no difference to Allah's sight.

Q. What is meant by the term "Kalaam"?

A. "Kalaam" literally means to talk and to speak. This Quality also applies to Allah. However Allah has no tongue for speaking like that of his creation.

Q. If Allah has no tongue, how does He then speak?

A. The creation of Allah cannot speak without a tongue. This is because Allah's creation requires means, parts of the body and instruments to achieve its needs in all matters. However, Allah is self sufficient and not in need of any means, parts and instruments. He does not require a tongue for speech or communication. If Allah was ever in need of a tongue to communicate then He could not have the absolute quality of "Waajibul-Wujood".

Q. What is meant by the terms “Khalq” and “Takween”?

A. “Khalq” literally means to create, and “Takween” means bringing into existence. Both these attributes are proven for Allah. Allah alone is the “Khaaliq” (creator) and “Mukawin” (one who brings into existence) of the universe.

Q. Besides the aforementioned qualities and attributes does Allah have any other qualities?

A. Yes, Allah has a number of other attributes, e.g. the giver of death, the granter of life, the sustainer, the one who blesses with honour, the one who gives disrepute, etc. one should know that all Allah’s qualities and attributes are Azaliy, Abadiy and Qadiym, (that deity which has always existed, has no beginning, neither an ending and is for all times, and shall remain forever). Allah’s qualities and attributes shall never be changed or reduced in any way.

Lesson 3

THE DIVINE BOOKS OF ALLAH MOST HIGH

Q. In this section of Islami—Aqaa-id (Islamic Beliefs) it was previously explained that the Glorious Quraan was revealed in 23 years. In the Holy Quraan Allah most high says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

Translation:

“Ramadhaan is the month in which the Quraan was revealed.” Surah Baqarah, aayah: 185

This indicates that the Glorious Quraan was revealed in the month of Ramadhaan.

In another aayah “verse” of the Holy Quraan Allah mentions:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Translation:

“Indeed we have revealed it (the Glorious Quraan) during the night of Laylatul-Qadr (a night of immense virtue which shall be valued and appreciated).” Surahul Qadr, aayah: 1

This aayah explains that the Holy Quraan was revealed on Laylatul Qadr. The aforementioned 3 (three) facts are different and seem not to be relative to each other. Which of these is correct and proper?

A. All 3 (three) aspects mentioned are correct. The explanation is that the Glorious Quraan was revealed twice. Firstly Allah revealed the whole Quraan at once from the Low-hul Mah-fooz (the preserved divine tablet) to the nether sky. The second revelation of the Quraan was when Allah revealed the Quraan bit by bit, as and when the necessity arose.

Therefore the description in both these verses indicates the first revelation which took place in one night during the sacred month of Ramadhaan. This divine revelation was from the Low-hul Mah-fooz to the nether sky, Whereas that revelation from Allah which took place in 23 years refers to the second revelation which was by Allah from the nether sky to Rasulullah ﷺ. This revelation took place over a period of 23 years. Hence all 3 (three) points mentioned are not conflicting, but are true, proper and correct.

Lesson 4

Q. Where did the first revelation of the Quraan take place?

A. On the outskirts of Mecca there is a mountain called Hiraa. On this mountain there is a cave. Rasulullah ﷺ often sought seclusion in this cave for the purpose of worshipping Allah most high.

He remained secluded in this cave for a number of days at a time. When his food was finished, Rasulullah ﷺ would return home and take with him enough food for many days and return to the cave to be occupied in the worship of Allah most high. It was in this cave of Hiraa that the verses of the Glorious Quraan were first revealed to Rasulullah ﷺ.

Q. How did the revelation of the Quraan begin?

A. It was once whilst Rasulullah ﷺ was in the cave of Hiraa that the arch angel Hadrat Jibra-iyl A.S. appeared before him, and said to him "Iq-ra" (read). This is the word of Surah Alaq, which means "read". Rasulullah ﷺ responded that "I am unlettered." This instruction by Jibra-iyl A.S. was repeated thrice. Thereafter Jibra-iyl A.S. recited the following ayaat:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ، اقْرَأْ
وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Translation:

1. Proclaim! (or read) in the name of thy Lord and Cherisher, who created;
2. Created man, out of a (mere) clot of congealed blood
3. Proclaim! and thy Lord is most bountiful,

4. He who taught (the use of) the pen,

5. Taught man which he knew not.

Surah Iq-ra, aayah: 1-5

On listening to this recital Rasulullah ﷺ then had recited the same ayaah. Thus, these were the first verses of the Quraan which were revealed to Rasulullah ﷺ.

Q. If the revelation of the Quraan had begun with these initial ayaats of Surah Alaq, then is it that the Quraan had not been revealed according to its present sequence?

A. The present written sequence of the Quraan is not that of the actual sequence of the revelation. It must be understood that the Quraan was revealed according to the needs and necessity in relation to incidents and events. When any surah was revealed, Rasulullah ﷺ explained the sequence of the surah and indicated to the scribes of the Quraan where to place such surah's in sequence. Also when any single ayaah or when a number of ayaats were revealed then Rasulullah ﷺ indicated to the scribe the position and sequence of such verses. Hence even though the revelation of the Quraan took place according to the needs of the time and occurrence of incidents, the written sequence of the Quraan is somewhat different. However this present written sequence of the Quraan is one that was shown by Rasulullah ﷺ and prepared according to his instruction.

Q. Is this sequence of the Quraan which was shown by Rasulullah ﷺ according to his own choice and opinion or is it according to Allah's command that the Quraan was compiled in its present sequence?

A. The number of the Surahs of the Quraan, their beginning and ending, the count of ayaahs in each

surah, the beginning and ending of each ayaah and also this complete written sequence of the Quraan is from Allah. Allah had informed Hadrat Jibra-yl A.S. of this. Hadrat Jibra-yl A.S. in turn showed this to Rasulullah ﷺ, and we have been informed thereof by Rasulullah ﷺ.

Q. It has been more than 13 (thirteen) hundred years ago that the Quraan had been revealed. Hence what authentic proof do we have that this Glorious Quraan which was revealed to Rasulullah ﷺ is the same Quraan which is with us.

A. In the following lines we shall mention a few simple and clear authentic proof.

1. That the Glorious Quraan has reached us by Tawaatoer. This means that from the advent of Rasulullah ﷺ to this day the Quraan was brought down to us by means of reliable, recognised, continual, uninterrupted narration. It must be understood that whatever is authenticated by "Tawaatoer" is undoubtedly a determined factor which cannot be changed and there can be no doubt or possible ambiguity in such authenticated proof.

Lesson 5

Q. What does the terms "Tawaatoer" and Mutawaatier mean?

A. Something which has been related by such a huge number of reliable persons in respect of whom any untruth is not possible is called "Mutawaatier". Also the narration of such a fact through the generations in the same manner is called "Tawaatoer".

1. Therefore from the time of Rasulullah ﷺ such a great number of people have conveyed the Quraan,

and learnt the Quraan and taught it, that the simplest of men would not believe that such a large group of persons could possibly bring into the Glorious Quraan any untruth.

2. From the period of Rasulullah ﷺ to date, without any introduction, hundreds of thousands of Muslims had committed to Hif-thz (memorised) the complete Quraan. Today too, hundreds of thousands of Muslim children, youth and the aged, exist who have committed the Quraan to memory.

Therefore, can there be any doubt that the Glorious Quraan is in its original, correct, proper form when such a divine book has been committed to memory from the time of its first revelation (by people who are Haafithz) to the present day?

3. Allah our most honourable sustainer mentions in the Quraan:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Translation:

Indeed we have revealed unto you this word of remembrance (the Quraan), and verily we shall safeguard it. Surah Al-Hijr, ayaah: 9

Therefore, (since) Allah has taken upon Himself the responsibility to preserve the Quraan, and Allah has also promised to look after this Glorious Quraan. It is sufficient and reliable proof that this Quraan is exactly that which had been revealed to Rasulullah ﷺ. Because of Allah's personal promise, to date the Quraan has been secured, and in shaa' Allah (if Allah so wills) it will remain preserved until Qiyaamat (the last day).

4. A claim that had been made at the time of the revelation of the Quraan that none would be able to produce and compose speech like that of the Quraan, has never been disproved to this day and shall remain as the truth. This is because no one was able to and will never be able to compose any text similar to that of the Quraan. This also is a clear indication and proof that the Quraan is the same original divine scripture which was revealed to Rasulullah ﷺ

Lesson 6

RISAALAT

(Prophethood).

Q. It is mentioned in the Quraan:

وَأَن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Translation: And it is for every nation that indeed Allah placed among them one to admonish the nation.

Surah Fatir, ruku: 3

It is also mentioned in the Quraan:

لِكُلِّ قَوْمٍ هَادٍ

Translation: For every nation Allah appointed a person who would guide them. Surah Ra'd, ruku: 1

From these ayaahs it seems that Allah had sent a messenger for every country and every nation. Was a messenger of Allah ever sent to the people of Hindustan?

A. These ayaat certainly indicate that Allah had sent to every nation a person who would guide and admonish them. Therefore it is possible that Allah had also sent His messenger to the people of Hindustan.

Q. **Could one say that pious religious leaders of other religious groups are prophets of Allah?**

A. It is incorrect to make such a claim. This is because prophethood holds a special status which was bestowed by Allah upon his chosen bondsmen. Therefore until the relevant rules in the shari-ah of Islam do not prove and authenticate such a position from Allah upon one of his bondsmen one can not allege that someone was Allah's nabi. In the event anyone without relevant shar-iy proof had voluntarily taken someone as Allah's prophet or messenger, then that person in actual fact is not a prophet or messenger. Whereas such claimant shall be answerable for this type of incorrect principal belief for which there shall be reproach and retribution.

One may understand this aspect by the following e.g.: In the case where someone of his own choice appoints another as the crown prince, or the governor general, whereas in reality it is not so, would such a claimant not be regarded as an offender in the eyes of the government? This is tantamount to such person disregarding the king or governor general by putting someone else on the privileged seat by virtue of such false vote and unqualified appointment.

Hence one may believe those people to be prophets and messengers of Allah whose divine status has been authentically proven and established by law of shariaat and has been mentioned in the Quraan and ahaadith of Rasulullah ﷺ that such persons were certainly prophets and messengers of Allah.

The most one may say of leaders from other religious groups is that where such persons beliefs and deeds are correct, and their teaching and guidance is found not to be in conflict with the teachings of other divine books and scriptures, and they have also correctly guided mankind then these leaders could possibly have been prophets. However to allege that such persons were definitely messengers of Allah is a claim made without any certain, established, recognised authentic proof.

Lesson 7

Q. What must ones Aqiydah (principal beliefs) regarding Rasulullah ﷺ be?

A. One's Aqiydah regarding Rasulullah ﷺ must be:

1. That Rasulullah ﷺ was Allah's bondsman and also a human being.
2. That after Allah our Nabi ﷺ is the most significant and virtuous of all creation.
3. That Rasulullah ﷺ was Ma-'soom (one who never intentionally sinned).
4. Allah revealed the Glorious Quraan to Rasulullah ﷺ.
5. Allah called our Nabi ﷺ to the skies on the night of Me-raaj and showed him Jannah (paradise) and Jahannam (hell) etc.
6. By the commands of Allah the Rasul ﷺ had displayed numerous miracles.
7. Our Nabi ﷺ worshipped Allah abundantly.
8. Our Nabi ﷺ's Akhlaaq (behaviour and conduct), were refined and of a very high status.

9. Allah had favoured our Rasul ﷺ with information of numerous past, present and future events. Rasulullah ﷺ in turn informed his ummah of these.

10. Allah blessed our Nabi ﷺ with greater Ilm (divine knowledge) than any of His creation. However Rasulullah ﷺ was not "Aalimul-Ghayb" (all knower of the unseen).

This is because to be "Aalimul-Ghayb" is a special status and attribute which is solely for Allah alone.

11. Rasulullah ﷺ is the "Khaatamun Nabiyeen", i.e. there shall be no Nabi after Muhammed ﷺ. However only Hadrat Iysa A.S. who is one of Allah's previous Nabis shall come. Hadrat Iysa A.S. shall come down from the skies and shall be an adherent of the shari-ah of Islam.

12. Our Nabi ﷺ is Allah's messenger to both, mankind and jinn.

13. By the consent of Allah on the day of Qiyaamat (resurrection). Our Nabi ﷺ shall be privileged to intercede on behalf of those who had sinned. This is why our Rasul ﷺ is called "Shafiyul- Muth-nibeen", and Allah has promised to favour our Nabi ﷺ's intercession by acceptance.

14. It is necessary for our Rasul ﷺ's ummah to carry out the Nabi ﷺ's teachings and totally abstain from whatever he had prohibited. It is also necessary to believe and accept those events of which our Nabi ﷺ had informed the ummah as he had described them.

15. Muslims are compelled to show love and closeness to Rasulullah ﷺ. To honour and respect our Nabi ﷺ is a committed undertaking which is binding upon every individual of His ummah. One

should always bear in mind that the meaning of displaying love, honour and respect for our Nabi ﷺ is that one's behaviour and conduct in this regard shall at all times and in all aspects be relative and consistent with the rules of Islamic shari-ah. To construe and regard conduct and behaviour which are against the teachings and practices of the shari-ah is nothing else but merely a display of sheer lack of understanding.

Q. What is meant by the term "Ma-'soom"?

A. "Ma-'soom" in respect of our Nabi ﷺ means that Rasulullah ﷺ wilfully by intent or even by negligence never committed any "Kabierah" or "Saghierah" sin. All the Ambiya A.S. are Ma-'soom.

(Note: Kabierah are sins prohibited by the Quraan and Saghierah are sins prohibited by Ahaadith from Rasulullah ﷺ whilst one does not repeat same—Translator)

Q. Was the Me-raaj of Rasulullah ﷺ a physical bodily ascension or a vision and dream in sleep?

A. Rasulullah ﷺ's Me-raaj was a personal bodily ascension. Therefore the Me-raaj was a physical and bodily event. Besides this bodily ascension on numerous occasions our Nabi ﷺ experienced ascension in visions during sleep. These visions are called "Manaamiy-Me-raaj" (A vision of ascension during sleep). The visions during the sleep of Rasulullah ﷺ, and also those of all Allah's Ambiya A.S. are true. There can be no error or doubt in these visions. Hence the one Me-raaj of Rasulullah ﷺ was certainly a bodily ascension, and in addition he had experienced four or five Me-raaj by a vision during sleep.

Q. What is meant by the term "Shafa-at"?

A. Shafa-at is an intercession. On the day of Qiyaamah our Rasul ﷺ shall be favoured with the privilege to intercede on behalf of those members of his ummah who have sinned.

Though this significant and virtuous position has been prescribed for our Nabi ﷺ, because of the acknowledgement of Allah's highness, loftiness and glory he shall still besiege Allah's consent for intercession. It is with Allah's permission that our Nabi ﷺ will intercede. Besides Rasulullah ﷺ the other Ambiya A.S., Awliyaul-allah, and Shuhadaa' etc. will also have the opportunity of Shafa-at. This also shall only be by favour and allowance from Allah.

Q. For which type of sins shall this Shafa-at be?

A. This intercession by our Nabi ﷺ could be for the forgiveness and pardon of all sins except kufr (apostacy) and shier-r (ascribing partners to Allah as a deity). Those who committed Kabierah sins would be more in need of Shafa-at, because a number of Saghierah sins are waived and forgiven by Allah due to certain regular increased Ibaadat.

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Lesson 8

CHAPTER ON IYMAAN

(Belief, which includes deeds of piety and their proper practice).

Q. What is Iymaan?

A. "Iymaan" is to firmly believe, acknowledge and accept Allah most high with total commitment and also to accept, acknowledge, and believe in all His perfect and absolute qualities, the angels, Allah's divine scriptures and Allah's true prophets and messengers. One must also in addition accept and believe that whatever had been brought to the ummah by Rasulullah ﷺ is true, and one must orally affirm this belief. This type of oral confirmation is waived in cases of disability, since Iymaan of a dumb person is recognised without any oral pronouncement.

Q. What is A-amaalus 'Saalih?

A. A-amaalus 'Saalih means practice and deed of piety. Those acts of worship and significant acts of piety which have been taught by Allah and His messengers are all called A-amaalus 'Saalih.

Q. Are acts of worship and benign, pious acts an integral part of Iymaan?

A. Yes, A-amaalus 'Saalih are part of perfect Iymaan. A-amaalus 'Saalih certainly improves the perfection of Iymaan, and increases the illumination of such divine belief. Without A-amaalus 'Saalih Iymaan remains imperfect and incomplete.

Q. What is meant by Ibaadat (Acts of worship)?

A. "Ibaadat" is a system and method of worship. The worshipper is called an "Aabid", and that deity

which is worshipped is called "Mabood". To us that deity which is truly and really worthy of worship is Allah alone. Allah is the one who created the entire universe, and we are all His bondsmen. Allah has commanded us to worship Him, therefore the worship of Allah is fardh. Hence we are duty-bound, fully responsible and committed to Allah's Worship.

Q. Which of Allah's creation have been ordered by Allah to worship Him?

A. Mankind and Jinn have been commanded to worship Allah. Both of these creations are termed "Mukallaf" (committed and responsible). The angels and all other living creatures are not regarded as "Mukallaf" in respect of the worship of Allah.

Q. Who are the Jinn?

A. The Jinn are also one creation of Allah who are great in number. The Jinn are created from fire. The bodies of the Jinn are sublime and cannot normally be seen by the naked eye. However when the Jinn display themselves in the form of the human being or animals, they can be seen. Allah has favoured them with the ability of appearing in the form of animals and in the features of mankind. Among the Jinn there are male and female, and the Jinn also have offspring.

Q. What is the method of Ibaadat (worship)?

A. There are numerous ways of Ibaadat. These are as follows:

1. To perform Salaah (i.e. namaaz which is a physical Ibaadat being a combination of numerous postures at fixed times of the day).
2. Sowm, (i.e. to fast).

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3. Contribution of Zakaat, (i.e. disbursement of wealth after the accumulation for a fixed period).
4. To perform Haj, (i.e. performing a pilgrimage to Mecca at a determined period during the year).
5. The slaughter of an animal as Qurbani at a fixed period during the year.
6. To perform Ie-tikaaf, (i.e. to remain in seclusion in the Musjid).
7. To guide and admonish what is proper and good.
8. To prohibit and abstain from evil.
9. To be respectful and considerate towards one's parents, tutors and pious elders.
10. To build "Masaajid", (singular = Musjid).
11. To run Madrassahs.
12. To learn the knowledge of deen.
13. To assist those who are occupied in learning the Ilm of deen.
14. To hold and establish the teachings of Allah and his Rasul ﷺ when there is confrontation from the enemies of Allah's deen.
16. To bring relief to the poor, needy and destitute.
17. To feed the hungry.
18. To make water available for those who are thirsty.

The aforementioned deeds and acts which are in conformity to the teachings of Allah and his Rasul ﷺ and which are done to gain Allah's happiness are categorized as Ibaadat. This type of deed and practice is called A-amaalus 'Saalih.

Lesson 9

CHAPTER ON MA-'SIYAT

(i.e. Goenah and sin)

Q. What does Ma-'siyat mean?

A. Ma-'siyat literally means disobedience and disregard to instruction and teachings. Those things by which one would be disobedient to the teachings and instructions of Allah is called Ma-'siyat.

To commit a sin is evil and harmful. Sinful acts invite the anger and displeasure of Allah, and also Allah's punishment. The greatest of sins is kufr (apostacy) and shier-k (to ascribe partners with Allah). The person who commits kufr and shier-k is called a kaafier and/or Mushriek. A kaafier and a Mushriek shall forever remain in Jahannum. None shall intercede for a kaafier or Mushriek. Allah most high has explained in the Glorious Quraan that He shall not forgive the act of shier-k.

CHAPTER ON KUFR AND SHIER-K

Q. What is called "kufr" and "shier-k"?

A. To disbelieve or refute anyone of those aspects which one has to necessarily hold as a belief is called kufr. For e.g.: when one does not believe in Allah at all, or when someone refuses to believe and accept anyone of Allah's absolute and perfect qualities, or when one believes in more than one deity to be worthy of worship, or when one refutes the existence of the angels, or when one does not believe in anyone of Allah's true divine books and scriptures, or when one refuses to believe in anyone of Allah's

3. Contribution of Zakaat, (i.e. disbursement of wealth after the accumulation for a fixed period).
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9. To be respectful and considerate towards one's parents, tutors and pious elders.
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(i.e. Goenah and sin)

Q. What does Ma-'siyat mean?

A. Ma-'siyat literally means disobedience and disregard to instruction and teachings. Those things by which one would be disobedient to the teachings and instructions of Allah is called Ma-'siyat.

To commit a sin is evil and harmful. Sinful acts invite the anger and displeasure of Allah, and also Allah's punishment. The greatest of sins is kufr (apostacy) and shier-k (to ascribe partners with Allah). The person who commits kufr and shier-k is called a kaafier and/or Mushriek. A kaafier and a Mushriek shall forever remain in Jahannum. None shall intercede for a kaafier or Mushriek. Allah most high has explained in the Glorious Quraan that He shall not forgive the act of shier-k.

CHAPTER ON KUFR AND SHIER-K

Q. What is called "kufr" and "shier-k"?

A. To disbelieve or refute anyone of those aspects which one has to necessarily hold as a belief is called kufr. For e.g.: when one does not believe in Allah at all, or when someone refuses to believe and accept anyone of Allah's absolute and perfect qualities, or when one believes in more than one deity to be worthy of worship, or when one refutes the existence of the angels, or when one does not believe in anyone of Allah's true divine books and scriptures, or when one refuses to believe in anyone of Allah's

true messengers or when one refutes Taqdeer (predestination by Allah), or when one disbelieves in the day of Qiyaamat (resurrection) or when one refutes a command of the Quraan, i.e. A "Qati-y Hukm", or even when one regards any information brought by Rasulullah ﷺ to be untrue. Hence by any one of the aforementioned aspects the holder of such notion shall be committing kufr.

Whereas shier-k is to ascribe partners with Allah whether it be in respect of Allah in person, or even in regard to any of his absolute and perfect attributes or quality.

Q. What is meant by committing shier-k in respect of Allah in person?

A. Committing shier-k in respect of Allah's person means in believing in more than one deity to be worthy of worship. For e.g.: Some Christians would be Mushrieks by their belief in the trinity being deity worthy of worship. Also the fire worshippers would be Mushrieks by their belief in more than one deity which is worthy of worship. In addition the Hindus who believe in more than one deity to be worthy of worship would be Mushrieks.

Q. What is meant by "shier-k" in respect of Allah's qualities and attributes?

A. To regard any person to be the holder of anyone of those absolute and perfect attributes of Allah like Allah, would be shier-k. This is because none of Allah's creation could ever be the holder of any quality or attribute of Allah, like Allah, whether such a person is an angel, or Nabi of Allah (prophet or messenger), or a waliy of Allah (a person close to Allah) or a Martyr or even an Imaam or piyr (a pious noble leader).

Q. How many types of shier-k fis 'sifaat are there?

A. Shier-k fis 'sifaat is to ascribe partners to Allah in respect of his qualities and attributes. There are numerous kinds of shier-k fis 'sifaat. Here we shall mention a few:

1. Shier-k fil Quadrat—this means to ascribe a partner to Allah in Allah's attribute of being Almighty and having absolute control. For e.g. to believe that any messenger of Allah, or waliy or Martyr could bring the rains, or such persons could bless someone with children, or such persons could fulfil ones hope, or such persons can provide sustenance for someone, or such persons control the life and death of a person, or such persons like Allah have the ability of benefiting or harming others. All the aforementioned are the beliefs which cause shier-k.
2. Shier-k fil Ilm—this means to ascribe a partner to Allah in Allah's absolute and perfect quality of being Aalimul Gayhb (all knowing even of the unseen). The example of this is to believe that a certain messenger of Allah or pious friend of Allah etc., like Allah are holders of the quality of Ilmul Gayhb and that they had the knowledge of every minute thing in a manner similar to Allah.

Also to believe that such persons are aware of our status and doings at all times, and that such persons had the knowledge of things which are nearby or even very far away. These notions are shier-k fil Ilm.

3. Shier-k fis 'Sama wal Ba's-r—this means to ascribe partners to Allah in Allah's perfect and absolute qualities of being all-hearing and all-seeing. For example to hold a belief that a certain messenger of Allah or even a Waliy of Allah listens or sees one like Allah where ever one may be from nearby or even from very far away. This type of belief is shier-k.

4. Shier-k fil Hukm—this means to ascribe partners to Allah in that one would regard such persons commands to be of the same magnitude like that of Allah. For example to regard the recommendation of the noble leader or piyr to be more important than injunction. For instance where a recommendation by a piyr is to carry out something before Asr 'salaah therefore is to carry out something before Asr 'salaah therefore if the Asr 'salaah is delayed and is performed in its makrooh time because one affords greater importance to such recommendations over the command of Allah. This is also a type of shier-k.
5. Shier-k fil Ibaadat—this means that one regards someone besides Allah to be a deity which is worthy of worship. For example to prostrate and perform a sajdah to a person or even to any grave, and also to bow down in ruku to any one or to fast in the name of an Imaam, Waliy of Allah, piyr or messenger of Allah, or take an oath of vow in the name of such persons besides Allah or to regard any other room or structure to be like the Kaabah Sharief and to perform 'Tawaaf thereof. All these practices are Shier-k fil Ibaadat.

Q. Besides all the aforementioned examples are there any other practices which are shier-k related?

A. Yes, there are numerous such malpractices which are shier-k related. It is compulsory to abstain from such involvement, for e.g. to query information of the unknown and unseen from persons who predict by the stars, or to have ones destiny told by a palm reader, or to have an omen explained by a fortune teller, without any valid authenticated proof, regard a sick person to be untouchable because such persons ailment may be contagious, or to make Ta-ziyas (symbolic float) for commemoration of the dead, or

to put up flags for similar purposes, or to make sacrifice and prepare food in commemoration of the dead, or to decorate certain peoples graves or to take on oath in anyone's name besides Allah or to prepare or create features of living objects or to honour, respect or hero worship such forms or pictures, or to make references to a saint, piyr and besiege from them in supplication exclaiming: "Indeed you are our provider, you are the one to ease our problem" etc., or to keep a pleat in ones hair in the name of a certain piyr or in the month of Muharaam to behave as a pseudo faqeer in the name of certain Imaam's or to hold a fair or convene a commemoration ceremony at anyones grave.

Lesson 10

CHAPTER ON BID-AT

Q. Which is the greatest sin after kufr and shier-k?

A. After kufr and shier-k one great and grave sin is Bid-at. Bid-at is that customary practice (which is regarded as worship) but has no roots of authentication or sanction in the shari-ah. This means that neither the Glorious Quraan nor the mubaarak ahaadith of Rasulullah ﷺ have indicated proof of such tradition. In addition such malpractices had never been carried out or done as a sacred act of religion during the advent of Rasulullah ﷺ or the noble period of his 'sahaabah (companion) or during the time of the taabi-een or tabut taabi-een (those upright honourable muslims whose generations came after them).

Bid-at is an extremely harmful and evil thing. Rasulullah ﷺ has totally rejected Bid-at. Ra-

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sulullah ﷺ has described the person who innovates Bid-at as one who introduces things into deen, as part of deen. The Nabi ﷺ has also sternly emphasised that every Bid-at is misleading, and those things which lead one astray are all destined for the fire of hell.

Q. Describe some types of Bid-at.

A. People have made customary some hundreds and thousands of Bid-aat. Some Bid-aat are as follows:

To build upon graves, or give graves a permanent structural form, or put up domes or canopies over graves. Also to celebrate ceremonies, annual festivals or commemorations, or to increase additional light upon graves, or to place fabric covering over graves or to congregate or to partake of food at the deceased person's home (by belief of such offerings being a charity from the deceased estate). In addition to garland the bridegroom on the occasion of his nikkah, or even to dress the groom in other non-muslim styles for his nikkah, or even to attach preceeding conditions which are unfounded and inconsistent with shari-ah in any other musta-hab events. All these are Bid-aat.

CHAPTER ON SOME OTHER ASPECTS OF MA'SIYAAT (SINS)

Q. Besides kufr, shier-k and Bid-at are there other forms of sin?

A. There are numerous other sins besides kufr, shier-k and Bid-at. For awareness and abstinence we list a few below:

1. To tell the untruth, however insignificant it may be.
2. To refrain or skip the performance of the fardh 'salaah.
3. Not to fast during the month of Ramadhaan.
4. Not to perform one's fardh Haj whilst possessing the wealth, strength and ability to do so.
5. Not to pay one's Zakaat after its due.
6. To consume intoxicants whether they are in a drinkable form or otherwise.
7. To steal, burgle or rob.
8. To commit adultery.
9. To indulge in gheebah, (i.e. to mention a true aspect of someone in their absence which would offend such a person when said in their presence).
10. To bear false testimony.
11. To mock, jeer, annoy or hit someone without the shar-iy right of doing so.
12. To backbite and tell tales.
13. To deceive someone.
14. To be disobedient to one's mother, father or even one's asaathah (recognised religious tutors).
15. To display forms or pictures of animate objects in one's homes or rooms.

16. To be dishonest and deceptive in matters of amaanat (trust).
17. To belittle or look down upon others.
18. To play games of chance or gamble.
19. To swear and be vulgar.
20. To dance, or be a spectator at a dance.
21. To receive or pay interest.
22. To shave one's beard, or even keep one's beard trimmed to any extent which is shorter than the required minimum extent.
23. To overspend without any pressing need, or to be spendthrift and wasteful.
24. To wear a trouser which hangs below one's ankles.
25. To go to amusement shows, stadiums, theatres for events which are unpurposeful by law of shari-ah.

Besides these there are numerous other acts of sin which you may read in other more detailed books.

Q. Does a person who has sinned remain a muslim or not?

A. Anyone who commits an act of kufr or shier-k does not remain a muslim. By this type of involvement one shall become a kaafier or mushriek.

Whereas that person who indulges in Bid-at does remain a muslim, but such grave and heinous conduct causes drastic deterioration in the involved persons Iymaan (Islamic belief) and his Islam (in practice).

This type of person is termed a "Mub- tad-i", or "Bid-atiy". However that person who indulges in any serious grave sins besides kufr, shier-k and Bid-at still remains a muslim whose Iymaan and

Islamic conduct is imperfect, defective and not ideal. This type of person is termed a "faasiq".

Q. How could a person who had sinned save one's self from reproach and punishment from Allah?

A. Towbaah, is a deeply felt remorse and repentance with total commitment never to repeat a sin. By towbaah Allah does forgive sins. Some other aspects of towbaah are that one should be truly ashamed of committing a sin and very humbly lament and commit one's self before Allah from total absence of sin, after which one beseech forgiveness from Allah. One must understand that merely uttering, the words (towbaah, towbaah, towbaah), without any intent of reform is merely lip-service and not true and sincere towbaah.

Lesson 12

Q. Are all types of sins forgiven and waived by towbaah?

A. Those sins which are related to matters of disobedience and transgression between a person and his creator Allah alone, in regard to which Allah alone holds the right of reproach, punishment and retribution could be forgiven by sincere towbaah. Also grave sins like kufr and shier-k are also forgiven and waived by deep heart-felt repentance and sincere towbaah.

Whereas those sins and shortcomings which are related in some way to the rights of people are termed "Hooququl-Ibaad" the example of this is when someone has unrightfully devoured the assets of "Yateem" (orphan) or when one has made "Tuh-mat" (unfounded allegation), upon another, or when one has committed "Thz-ulm" (i.e. caused

offence by wrongful conducts in the light of shari-ah). This type of sin is not forgiven merely by repentance and towbaah to Allah. However, for forgiveness in such matters it is necessary to first make amends and fulfil the rights of the person who had been incriminated, or otherwise besiege from him to overlook and forgive the offender. Thereafter one must also seek forgiveness from Allah for such irregularity and improper muslim conduct. Hence by this procedure it is hoped that one shall be able to attain forgiveness.

Q. Until which moment in one's life is towbaah possibly accepted?

A. Towbaah is not accepted once one reaches the final moments of life, when one has reached one's last breath and the angels of punishment and death appear. However at any moment before this particular condition is reached, deep heartfelt, sincere towbaah is accepted by Allah.

Q. Will a sinful person who has not repented be blessed with entrance into Jannah after death?

A. Besides the kaafier and mushriek all the other sinful persons (muslims) after enduring the retribution for shortcomings shall enter Jannah (paradise). However, it is also possible that besides kufr and shier-k, all other sins shall be waived and overlooked without reproach or punishment due to someones intercession. Allah may even forgive sins besides kufr and shier-k without any intercession.

Q. Can any living close next of kin, relatives or friends award any favour or benefit to any May-yit (deceased person)?

A. Yes, the benefits of the rewards of any monetary or nafl Ibaadat (voluntary physical devotion) shall reach the May-yit. This means that when those who

are living carry out any act of piety like the recitation of the Glorious Quraan or 'Salaat alan Nabi ﷺ (durood Sharief), or when they give any charity in the way of Allah or when they feed the hungry, then the reward of such benign and benevolent deeds reaches them and the doer also from Allah. Allah in his infinite mercy favoured such persons with a choice by which they could confirm the rewards of there own charity and good voluntary deeds for the benefit of the deceased person. Thus by their request Allah shall bestow such rewards upon that May-yit.

Whereas none should endeavour to fix any specific manner, style, method, form or even any particular time whether it be weekly, monthly, annually or biannually for this type of 'Iy'saalus-thawaab (confering the reward of deeds for the benefit of a May-yit). Therefore one should do acts of piety for conference of reward by Allah to a May-yit wherever and whenever possible and convenient. This type of practice must be for the pleasure of Allah alone, and not for the fulfilment of some tradition or custom, nor for the name, fame or prominence in the community by giving large parties to feed people. It must be understood that to create a debt merely to fulfil an unfounded tradition and custom is uncalled for and is incorrect and improper.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
TA-LIYMUL ISLAM

SECTION 2

Lesson 13

CHAPTER ON SOME RULES ON QIRA-AT
(recitation of the Quraan)

- Q. Is it **waajib** or compulsory for an individual who is performing **fajr, magrib** or **Iy-shaa'** to read Quraan aloud in 'salaah or not?
- A. Reciting aloud is not **waajib** upon such an individual. Nevertheless it is better and virtuous to recite the Quraan audibly in such an instance.
- Q. What is the related rule when such a **saalah** is being performed as "**Qadhaa**" (after expiry of its time)?
- A. When performing the said three namaaz's as **Qadhaa** it is **waajib** (compulsory) for an Imaam to recite the Quraan in 'salaah by **Jah-r** (audibly). However the **Munfarid** person who is performing the said 'salaah individually is given a choice, to either recite the Quraan in such 'salaah aloud or softly.
- Q. What extent of the recital of the Quraan in the **fardh 'salaah** is **Masnoon**?
- A. During travel (**safr** by law of shariah) one may recite any one surah after **Suratul Faatiha** in 'salaah. Whereas whilst in a state of **Iqaamat** (being resident,

not on travel) it is masnoon to recite the recommended extent (and surahs) in 'salaah.

Q. What is the masnoon Qira-at when one is not on travel, during Iqaamat?

A. The Masnoon Qira-at when one is not on travel during Iqaamat is to recite the Tiwaalul Mufa'ssal in Fajr and Thu-hr 'salaah. These are from Suratul Hujuraat (Pg. 716) to Suratul Inshiqaaq (Pg. 829). In Asr and Iysha' namaaz it is masnoon to recite the Aw'saatul Mufassil. These are from Suratul Burooj (Pg. 829) to Suratul Qadr (Pg. 840). In the Magrib it is masnoon to recite the Qisaarul Mufa'ssil these are from Suratul Bayyinah (Pg. 848). (NOTE: page references given above are from the Quraan published by the Waterval Islamic Institute, Johannesburg, South Africa).

Q. Which surahs are the Tiwaalul Mufassil, Aw'saatul Mufassil, Qisaarul Mufassil?

A. The Tiwaalul Mufassil begins in the 26th Juz (section) of the Glorious Quraan from Suratul Hujuraat to Suratul Inshiqaaq. The section of the Quraan from Suratul Bayyinah to Suratul Qadr is termed Qisaarul Mufassil.

Q. Is the rule of this masnoon Qira-at applicable to an Imaam, or Munfarid in 'salaah?

A. This rule of the masnoon Qira-at applies to both the Imaam and Munfarid.

Q. Because of a pressing need is it permissible for the person who is in the state of Iqamaat to recite portions of the Quraan besides the Masnoon Qira-at in 'salaah?

A. Yes, this is allowed.

Q. Is there any such special surah of the Quraan which must only be recited in a certain specific

'salaah, and where-in the recital of no other surah is allowed at all?

A. There is no such specific surah which is particularly set out for any 'salaah. For convenience and ease shari-ah has allowed the recital of any portion of the Quraan in 'salaah. Therefore the fixing of a particular surah for any specific 'salaah would be contrary to the teachings of shari-ah.

Q. What is the masnoon Qira-at to be recited in both sunnah rakaats of Fajr 'Salaah?

A. Rasulullah ﷺ most often recited suratul Kaafirun in the first raka-at of the sunnats of Fajr 'Salaah, and Suratul Ikhlaas in the second raka-ah.

Q. What is the Masnoon Qiraat to be recited in Witr 'Salaah?

A. It is masnoon to read Suratul Aa-laa in the first raka-ah of Witr 'Salaah, and Suratul Kaafirun in the second raka-ah. The Masnoon Qira-at of the 3rd (third) raka-ah of Witr is Suratul Ikhlaas. The recital of these three surahs in their respective raka-at has been authentically established from Rasulullah ﷺ.

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CHAPTER REGARDING IMAAMAH AND JAMA-AH

Q. What is meant by the term Imaamah?

A. Imaamah literally means to be a leader. Such a person who leads others in a 'salaah in which those who have congregated follow him is called an Imaam.

Q. What is the meaning of "Jama-ah"?

A. Jama-ah is that 'salaah which is performed in congregation wherein one person leads those who have gathered whilst others in the congregation follow him in namaaz.

Q. Is performing 'salaah with Jama-ah fardh, waajib, or sunnah?

A. Performing 'salaah with Jama-ah (for adult males) is Sunnah Mu-akkadah. This namaaz in congregation has been greatly emphasized therefore some Ulama has categorized 'salaah with Jama-ah to be fardh (compulsory).

However, other Ulama opine that performance of namaaz in congregation is waajib (an obligation, negligence of which is tantamount to grave sin and reproach in the hereafter). Undoubtedly performing 'salaah, with Jama-ah holds numerous benefits.

Q. What are the benefits of performing 'salaah with Jama-ah?

A. The eternal reward for performing a 'salaah with Jama-ah is twenty seven fold. By being present in all five 'salaah with Jama-ah the muslims meet at short intervals, during the day and night. By regularly

congregating a close relationship and bondage of unity is developed. By observation of others' diligence in Ibadah, one's inclination and keenness is prompted. Through 'salaah in congregation one's committed involvement and sincerity is also reinforced. By the presence of sacred pious people, and due to their blessedness, the 'salaah of the sinners and wrong doers is also accepted. By regular coming to the Jama-ah 'salaah those who are unlearned have the occasion and opportunity to seek guidance from those who know. By regular attendance in the daily Jama-ah 'salaah one is able to observe and know the condition of the poor and needy in the congregation. By punctual attendance in the Jama-ah 'salaah the status, impact and greatness of this one special Ibadah is seen. Besides these there are numerous benefits in performing all the five daily 'salaah with Jama-ah.

Q. Who is not allowed to attend the congregational 'salaah?

A. It is not necessary, nor obligatory for the following persons to attend the congregational 'salaah with Jama-ah:

1. females.
2. children who are not of age by law of shari-ah.
3. the sick.
4. those who are nursing the sick.
5. the cripple.
6. the paralysed.
7. those whose feet or legs have been amputated.
8. the aged who are infirm.
9. the blind.

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Q. Who is not allowed to attend the congregational 'salaah?

A. It is not necessary, nor obligatory for the following persons to attend the congregational 'salaah with Jama-ah:

1. females.
2. children who are not of age by law of shari-ah.
3. the sick.
4. those who are nursing the sick.
5. the cripple.
6. the paralysed.
7. those whose feet or legs have been amputated.
8. the aged who are infirm.
9. the blind.

CHAPTER REGARDING IMAAMAH AND JAMA-AH

Q. What is meant by the term Imaamah?

A. Imaamah literally means to be a leader. Such a person who leads others in a 'salaah in which those who have congregated follow him is called an Imaam.

Q. What is the meaning of "Jama-ah"?

A. Jama-ah is that 'salaah which is performed in congregation wherein one person leads those who have gathered whilst others in the congregation follow him in namaaz.

Q. Is performing 'salaah with Jama-ah fardh, waajib, or sunnah?

A. Performing 'salaah with Jama-ah (for adult males) is Sunnah Mu-akkadah. This namaaz in congregation has been greatly emphasized therefore some Ulama has categorized 'salaah with Jama-ah to be fardh (compulsory).

However, other Ulama opine that performance of namaaz in congregation is waajib (an obligation, negligence of which is tantamount to grave sin and reproach in the hereafter). Undoubtedly performing 'salaah, with Jama-ah holds numerous benefits.

Q. What are the benefits of performing 'salaah with Jama-ah?

A. The eternal reward for performing a 'salaah with Jama-ah is twenty seven fold. By being present in all five 'salaah with Jama-ah the muslims meet at short intervals, during the day and night. By regularly

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8. the aged who are infirm.
9. the blind.

Q. What are those situations due to which a healthy person is exempted from being present in the 'salaah with Jama-ah?

A. By the following situations the emphasis of attending the congregational Jama-ah 'salaah is suspended:

1. at the time of a heavy storm and excessive downpour of rain.
2. when the road to the place of Jama-ah 'salaah is impossible due to mud etc.
3. at the time of extreme coldness.
4. at the time of a dust storm during the night.
5. at the time of beginning one's travel, e.g. at the time of departure of public conveyance, the railway, airways, etc.
6. when the need of answering the call of nature arises.
7. when the food has been dished out and placed ready for eating whilst one is extremely hungry.

Lesson 15

Q. Which congregational 'salaah are Sunnah Muakkidah?

A. It is Sunnah Muakkidah to perform all five 'salaah with jama-ah. (Sunnah Muakkidah means that there is abundant reward for carrying out such injunction whereas any neglect is sinful and reproachable). However Tara-weeh 'salaah performed as jama-ah is sunnah Kifaayah (i.e. a huge number of persons are responsible to fulfil this requirement). Also in the sacred month of Ramadhaan it is Mustahab (commendable) to perform witr 'salaah in jama-ah.

Q. What is the minimum number of persons required to perform 'salaah with jama-ah?

A. A minimum of 2 (two) persons is sufficient to perform 'salaah. On such occasions one would be the Imaam whilst the other person shall be the Muqtadi. In this situation the Muqtadi shall stand to the right of his Imaam, (being cautious not to stand ahead of the Imaam). Whereas when there are more than one person to follow the Imaam, such Imaam shall be required to stand ahead of his Muqtadi for leading the jama-ah.

Q. How should those who are present for jama-ah stand in congregation?

A. Those present for jama-ah 'salaah shall stand, close and together in a straight row. There should be no open gaps between the Muqtadis. Young children should stand in a line behind the adults. It is makrooh for children to stand in the row of the adults. Where ladies have come to attend the jama-ah the ladies' row shall be behind that of the children.

Q. If the Imaam 'salaah for some reason becomes Faasid (disqualified and invalid), does the Muqtadis' namaaz remain Saheeh, proper and correct?

A. In the event the Imaams namaaz becoming faasid, then the Muqtadis namaaz shall also be disqualified and invalid. In such an instance, like the Imaam, the Muqtadi also shall be responsible to repeat their 'salaah.

Q. Who is the most deserving of performing the Imaamat of 'salaah with jama-ah?

A. The most deserving person for performing Imaamah in 'salaah is an Aalim. This mean that such a person shall be well versed and acquainted with the rules and Masa-il of 'salaah.

In addition to this, it is also a preceeding condition that such person's conduct and behaviour be proper and consistent with the teachings of the shari-ah. Thereafter, the one who recites the Quraan correctly is deserving of Imaamah in 'salaah. After such a person the most deserving of Imaamat in 'salaah is the one who is a "Muttaqiy", (i.e. the one who is at all times most mindful and cautious in regard to his Islamic faith and practice). Thereafter the most advanced in age will be the most deserving in performing this function, and after him the person who is most well-mannered and respectful will perform Imaamah. After all the aforementioned persons the one who has good features and is one who is graceful, prominent and recognised shall perform this duty.

Q. Where there is an appointed Imaam in a masjid, and at the time of 'salaah someone who is of a more significant standing in Islam had come along then who shall be more deserving of Imaamat?

A. The appointed Imaam in this case shall be more deserving of performing the Imaamat than the visitor. This is so even though such stranger is of a more virtuous standing by rule of shari-ah.

Q. Which type of person will it be Makrooh to follow in 'salaah with Jama-ah?

A. It is Makrooh (sinful to be avoided) to perform 'salaah in Jama-ah following an Imaam:

1. who indulges in Bid-ah.
2. who commits Fis-q, (wilful transgression of shari-ah).
3. who is a Jaahil, (ignorant of the laws of shari-ah and unprincipled).
4. who is a slave.

5. who is ignorant and stupid.
6. who is not careful and mindful of his conduct and behaviour.
7. who is blind.
8. who is a "Waladuz Ziena", i.e. born from Ziena, out of proper nikkah.

In the event a slave or villager are Aalims who are learned in shari-ah or where a blind person is an Aalim and is mindful and cautious regarding his Islamic conduct, or any one of the aforementioned persons reads the Quraan correctly or in the instance where a "Waladuz Ziena" is an Aalim of good character and none besides those described is present to perform the Imaamah then such persons Imaamah shall be permitted without being mak-rooh.

Q. Which type of person is one not allowed to follow in 'salaah with Jama-ah, whereby one's 'salaah would be invalid?

A. 'Salaah shall not be saheeh, proper or correct when performed behind one who is mad or drunk, or even one who is a Kaafir or a Mushriek. However the 'salaah of male adults performed in Jama-ah following a person who is underage by law of shari-ah, or any female would be incorrect and improper. The 'salaah of that person who had performed a complete proper ghsul or wudhu would be incorrect following a Ma-thoor.

A Ma-thoor is one who cannot perform or retain wudhu or ghusl for the purpose of 'salaah. It is also not proper for a person whose complete Satr (area of the body which must be covered in 'salaah) is fully covered to perform 'salaah following one whose Satr is somewhat uncovered. It is incorrect for a person

who performs ruku and sajdah to follow such a person in 'salaah who carries out this requirement by more sign. Also the 'salaah would be incorrect of one who is performing a fardh 'salaah whilst following an Imaam who is performing a nafl 'salaah. In addition the 'salaah of a person performing one fardh (e.g. Thuhr 'salaah) would not be correct whilst following an Imaam who is performing another fardh 'salaah (e.g. Asr 'salaah).

Q. Is it permissible to perform Taraweeh 'salaah following an Imaam who is not of age by law of shari-ah?

A. It is not permissible to perform Taraweeh 'salaah by following an Imaam who is not of age by law of shari-ah. However performing Taraweeh and Fardh 'salaah is allowed following a young boy who has completed 15 years of age—even though there are no apparent signs of Bulooah (being of age and of adulthood) upon him.

Lesson 16

CHAPTER ON MUFSIDAAT OF 'SALAAH

(things which invalidate the 'salaah)

Q. What does the term Mufsideat of 'salaah mean?

A. The Mufsideat of 'salaah are all those things which would render one's 'salaah invalid and disqualified. In other words the 'salaah would terminate due to some improper factor, and must then be repeated.

Q. Which are the Mufsideat of 'salaah?

A. Some Mufsideat of 'salaah are as follows:

1. To wilfully or unintentionally speak during 'salaah. This rule is applicable irrespective of the extent of words spoken, be they very few or many words which were said.
2. During 'salaah to greet someone by pronouncing the phrases of salaam, or even greeting someone by using one or more words indicating the intent of salaam as a greeting.
3. During 'salaah to answer the greeting of someone who has said the words or phrases of salaam, or even to respond to a sneezer by saying "Yar-hamukallah" (Allah bless you with his mercy). This same rule applies when a person performing 'salaah says Aameen to the du-aa of a person who is not performing the same 'salaah with him.
4. During 'salaah on hearing some shocking news to respond by saying Inna- lillahi-Wa-inna-illahi-raajioon (Indeed we belong to Allah alone, and unto him is our return), or to respond to some good news whilst in 'salaah by saying Al-Hamdulillah, (all praise is for Allah alone), or to respond on hearing some astonishing news by retorting Sub-haanallah (indeed Allah is pure of all faults).
5. During 'salaah to say the word Aah, Ooh, or Oof because of some worry or pain.
6. During 'salaah to reflect or correct the Qiraat of someone else beside one's Imaam.
7. During 'salaah to recite the required Quraan from its printed texts, (not from memory).
8. During 'salaah to make drastic mistakes in the recital of the Quraan.

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8. During 'salaah to make drastic mistakes in the recital of the Quraan.

9. During 'salaah to do such an act which is regarded as Amalul-Kathier. Amalul-Kathier in 'salaah is to do any such act which gives an observer the impression that the person is not busy performing 'salaah.
10. To wilfully or even unintentionally eat or drink during 'salaah.
11. To walk during 'salaah for a distance of approximately 2 Safs long ($\pm 2,600$ mm).
12. During 'salaah to shift one's chest away from the Qibla without any valid shar-iy reason.
13. During 'salaah to perform sajdah upon a najis, (naapaak, impure and unclean by shari-ah) surface or flooring.
14. To pause whilst performing 'salaah for the duration of one complete ruk'n in the event one's satar has opened up.
15. To request such things in one's dua during 'salaah which could be asked from any person, e.g. to say: "Oh Allah give me one hundred rand".
16. During 'salaah to cry, lament or make such sounds which would form the (briefest) words because of pain or some difficulty.
17. For a person who is of age by law of shari-ah to laugh aloud or form a sound when laughing during 'salaah.
18. To stand ahead of the Imaam during 'salaah with Jama-ah, etc.

Lesson 17

CHAPTER ON MAKROOHAAT OF 'SALAAH

(things which are improper and to be avoided in 'salaah).

Q. How many things are makrooh in 'salaah?

- A. 1. During 'Salaah to wear a garment in the style of "Sad-l". Sad-l means to merely hang the garment over parts of the body, i.e. to hang a sheet over one's head with its sides hanging straight down or to hang a jubbah, coat or gown over one's shoulders without placing ones hands in the sleeves during 'salaah.
2. During 'salaah to hold, fold away or keep away ones clothing from getting soiled by the dust or sand.
3. During 'salaah to manipulate, fiddle or play with one's body or clothing.
4. To perform 'salaah whilst being clothed in such scanty dress which by muslim standards is regarded as obscene and indecent.
5. To hold a coin or object in one's mouth which affects the recital during 'salaah. However, where total disability to recite is experienced, one's namaaz shall be invalid and disqualified.
6. Because of disregard, negligence and carelessness to perform one's 'salaah without proper muslim head gear.
7. To perform 'salaah whilst having a pressing need to urinate or to answer the call of nature.
8. For the purpose of 'salaah to gather one's hair above the head, to tie a knot, plait it or make a pony tail above the head.
9. During 'salaah to remove any stones and pebbles which are on the ground. In the event it is difficult

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9. During 'salaah to remove any stones and pebbles which are on the ground. In the event it is difficult

to perform sajdah there is no harm in clearing away pebbles and stones from the place of sajdah by one light brief stroke.

10. During 'salaah to place one hand's fingers between the fingers of the other hand, or even to intentionally crack one's joints or fingers during 'salaah.
11. During 'salaah to place one's hands upon one's waist, hips or side of thighs, etc.
12. During 'salaah to shift one's face away from the Qibla or only to move one's eyes away from the Qibla is makrooh.
13. During 'salaah to sit down as a dog would sit, i.e. keeping one's thighs lifted up whilst one's knees are held close to the chest with one's hands and buttocks on the ground.
14. During 'salaah, when performing sajdah, to place one's fore-arms flat on the ground. This rule of sajdah is applicable to males only.
15. To perform 'salaah whilst facing another person who is seated with back towards Qibla facing a musal-iy.
16. During 'salaah to respond to someone's salaam by a sign or indication of the head or hand.
17. Without any valid shar-iy excuse to sit down with legs crossed flatly in front of one during 'salaah.
18. To intentionally yawn during 'salaah or not to stop yawning in 'salaah when one is able to do so.
19. To close one's eyes during 'salaah. However where one is unable to concentrate in 'salaah there is no harm in closing one's eyes.
20. For an Imaam to lead the jama-ah 'salaah standing away from the congregation completely in the mehraab. It is not makrooh for the Imaam to stand with his feet in the masjid chamber area close to the mehraab.

21. For an Imaam to individually stand on a higher place whilst performing the Imaamat of a jama-ah 'salaah. Whereas in the event a number of musaliys perform their 'salaah standing behind the Imaam on an elevated area such 'salaah (with other musaliys following the Imaam on the lower level) shall not be makrooh.
22. To join an Imaam in 'salaah by standing alone in one empty row whilst there is ample place in the preceeding suff of mu'saliys in that jama-ah.
23. To perform 'salaah being dressed in garments which have imprints of animate objects.
24. To perform 'salaah in such a place where there are prints, pictures or impressions of animate objects (close by) above the person performing 'salaah or in front, to the right, to the left or even on the ground in front of the musal-iy.
25. During 'salaah to keep a count of ayaats, surahs or number of Tasbeehs (phrases in praise of Allah) by moving or bending one's fingers.
26. To cover oneself in a sheet in such a manner that one cannot easily and/or quickly take out one's hand from beneath the sheet for the purpose of 'salaah.
27. To stretch one's body from tiredness during 'salaah.
28. To perform sajdah upon the tail end or hanging tassel of a turban.
29. To do any such act during 'salaah which is against the sunnah recommendations for 'salaah.

CHAPTER ON WITR 'SALAAH

Q. Is witr 'salaah waajib or sunnah?

A. Witr 'salaah is waajib (compulsory). The importance and emphasis of performing this 'salaah is similar to that of fulfilling a fardh 'salaah. In the event witr 'salaah had been omitted at any time, it is waajib to perform Qadhaa (i.e. performance after proper time expires). To intentionally omit witr 'salaah without any valid shar-iy excuse is a great sin.

Q. How many rakaats are there in witr 'salaah?

A. Witr 'salaah consist of 3 (three) rak-aats. The method of performing these 3 (three) rak-aats is that one should firstly perform 2 (two) rak-aats in the normal way, and whilst in the first Qada (sitting after 2 (two) rak-aats) immediately after reciting "Atahiyaat" one shall stand up and complete a third raka-ah, terminating it with a salaam in the normal 'salaah.

Q. Is there any difference between the other namaazs and witr 'salaah?

A. Yes, it is in the third raka-ah that the Du-aul Qunoot must be recited. In this third raka-ah after reciting Suratul Faati-hah and an additional surah the musaliy shall say Allahu-akbar. Whilst saying this takbeer the musaliy shall also raise both hands to the ears as is done when beginning 'salaah, and once again fold his hands as before. Now the musaliy must recite Du-aul Qunoot and proceed into ruku, hence completing this 'salaah as normally done.

Q. Does the mu'saliy recite this Du-aul Qunoot softly, or aloud during 'salaah?

A. Both the Imaam and the Munfarid shall recite the Du-aul Qunoot softly.

Q. What has to be done where someone does not the Du-aul Qunoot, or has not memorised it?

A. In such an event another short duaa maybe read, e.g. Rabana Aatina.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation:

Oh our sustainer give us in this world goodness and bless us with benevolence in the hereafter, and save us from the punishment.

Q. What must a muqtadi do when the Imaam he is following proceeds into ruku before the muqtadi has completed reciting the Du-aul Qunoot?

A. In such an event the muqtadi should stop reciting the Du-aul Qunoot and proceed into ruku following his Imaam in 'salaah.

CHAPTER ON SUNNAH AND NAFL 'SALAAH

Q. How many rak-aat are Sunnah Muakadah with the daily five 'salaah?

A. (Note: Performing Sunnah Muakadah 'salaah is commendable and holds great reward from Allah. Negligence in performing same is sinful and calls for reproach). The following rak-aat of 'salaah are Sunnah Muakadah during the day and night.

1. To perform 2 (two) rak-aat before the fardh of Fajr 'salaah.

2. To perform 4 (four) rak-aat in one set which are terminated by a final salaam only before the fardh of Thuhr and Jumu-ah 'salaah.
3. To perform 2 (two) rak-aat after the fardh of Thuhr 'salaah.
4. To perform 4 (four) rak-aat in one set which are terminated by a final salaam only after the fardh of Jumu-ah 'salaah.
5. To perform 2 (two) rak-aat after the fardh of Maghrib 'salaah.
6. To perform 2 (two) rak-aat after the fardh of Iyshaah 'salaah. It is also Sunnah Muakadah to perform 20 rak-aat after the fardh of Iyshaah 'salaah during the month of Ramadhaan.

Q. How many rak-aats are Sunnah Ghaiar Muakadah?

A. Note: Performing Sunnah Ghaiar Muakadah is commendable and holds great reward from Allah. Though these rak-aat of 'salaah were regularly performed by Rasulullah (ﷺ) occasionally due to some need he did not perform this 'salaah. The following rak-aat of 'salaah are sunnah Ghair Muakadah during the day and night.

1. To perform 4 (four) rak-aat before the fardh of Asr 'salaah.
2. To perform 4 (four) rak-aat before the fardh of Ishaah 'salaah, and also 2 (two) additional rak-aat after completing those sunnah Muakadah which are to be performed after the fardh of Ishaah 'salaah.
3. To perform 6 (six) rak-aat (in pairs of 2) (two) after those sunnah Muakadah rak-aat which are to be performed after the fardh of Maghrib 'salaah.

4. To perform 2 (two) rak-aat after those Sunnah Muakadah rak-aats which are to be performed after the fardh of Jumu-ah 'salaah.
5. To perform 2 (two) rak-aat 'salaah after performing wudhu. These two rak-aats are called Tahiyatul wudhu.
6. To perform a 2 (two) rak-aat 'salaah on entering the Musjid. These rak-aat are called Tahiyatul Musjid.
7. To perform 4 (four) or 8 (eight) rak-aat during the later period of the morning, i.e. approximately 90 minutes before mid-day. This 'salaah is called Salatud Dhu-haa (also known as chaast).
8. To perform 2 (two) rak-aat after completing Witr 'salaah.
9. To perform 4 (four), 6 (six) or 8 (eight) rak-aat during the latter part of the night before the break of dawn. These are called Tahajud Salaah.
10. To perform a set of 4 (four) rak-aat in which the third kaimah is recited numerous times. This 'salaah has been described by Rasulullah (ﷺ), for which great reward has been promised. These rak-aat are called Salaatut Tasbeeh.
11. To perform 2 (two) rak-aat 'salaah when confronted with an issue which requires a correct and proper decision. This 'salaah is called Salaatut Istigaarah.
12. To perform 2 (two) rak-aat 'salaah after realising one's shortcoming or sins for repentance. These rak-aat are called 'Salaatul Towbaah.
13. To perform 2 (two) rak-aat 'salaah when experiencing obstacles, problems or difficulties. These rak-aat are called 'Salaatul Haajat.

Q. If it is best for one to perform the sunnah 'salaah in the Musjid or at home?

A. It is best to perform all one's sunnah and nafl 'salaah at home. However there are some sunnah 'salaah which could only be performed in the musjid (e.g. Tahiyatul Musjid) whereas there are other sunnah and nafl 'salaah which are greatly significant and rewardable when performed in the musjid, (e.g. Taraweeh 'salaah or other 'salaah performed at the time of the eclipse of the sun).

Q. When is it makrooh to perform nafl 'salaah?

A. It is makrooh (undesirable, sinful and to be avoided):

1. To perform nafl 'salaah after the break of dawn before performing the 2 (two) rak-aat sunnah Muakadah which precede the fardh of Fajr 'salaah.
2. To perform any rak-aat after the fardh of Fajr. This rule applies up to sunrise.
3. To perform any nafl rak-aat of 'salaah after the fardh of A'sr until such time that the brightness and colour of the sun become dull and has changed. However it is not makrooh to perform the Qadha 'salaah of any fardh or waajib during such periods. Also performing Janaazah namaaz and Sajdatut Tilawaat is not makrooh during this period.
4. To perform 'salaah once the sun begins to rise until such time that it has risen to the extent of a spear.
5. To perform 'salaah precisely at mid-day.
6. To perform 'salaah after the brightness of the sun becomes dull and has changed until the sun has completely set. Whereas in the event where one had not performed that particular day's A'sr 'salaah the fulfilment of this fardh responsibility is allowed at that time, even whilst the sun is setting.

7. To perform sunnah or nafl 'salaah whilst the Imaam is busy delivering the Khutba of Jumu-ah or Iyd.

Q. What is meant by "the sun's brightness is changing"?

A. The explanation of the sun's brightness is changing is that once the intense light of the sun reduces and becomes dull and appears like a ball which could be looked at without hindrance by the naked eye.

Lesson 20

CHAPTER ON TARAWEEH 'SALAAH

Q. Is Taraweeh 'salaah sunnah or nafl?

A. It is sunnah Muakadah for muslim males or females who are of age by law of shari-ah to perform Taraweeh 'salaah. To perform Taraweeh with jama-ah is sunnah alal kifaayah. The rule of sunnah alal kifaayah is that the entire community would be burdened with sin if none had performed Taraweeh with jama-ah. Where a considerable number does perform Taraweeh with jama-ah this liability of transgression is lifted from the community. In this latter event if someone performed Taraweeh at home individually he would not be sinning.

Q. What is the proper time for the Taraweeh 'salaah?

A. The proper time for Taraweeh 'salaah begins after the performance of Isha 'salaah and lasts until the time of Fajr commences. The time for Taraweeh 'salaah begins and does not terminate by the performance of Witr 'salaah. Therefore when someone misses a number of rak-aats of Taraweeh 'salaah with jama-ah and the Imaam on completing

Taraweeh 'salaah begins performing Witr 'salaah, such a person is required to join the Imaam in that Witr 'salaah. Thereafter the rak-aat of Taraweeh which had been missed should be performed and completed.

Q. How many rak-aat are there in Taraweeh 'salaah? (explain the method of performing Taraweeh and the number of its rak-aat?)

A. It is masnoon to perform 20 (twenty) rak-aat of Taraweeh in pairs of 2 (two), terminating each set by a salaam, (i.e. 20 (twenty) rak-aat with 10 (ten) salaams). The niyyah when performing Taraweeh should be, for each set of 2 (two) rak-aat at a time. After completing each set of 4 (four) rak-aat a brief pause should be taken. This rest period at the end of 4 (four) rak-aat is called "Tarweeh-ah". This pausing after each 4 (four) rak-aat is mustahub, (recommended and reward bearing).

Q. Should one recite something or remain silent during these rest periods?

A. One has a choice of reciting the Quraan or tasbeeh, etc. (in a manner which does not cause disturbance). If the time permits one may individually perform nafl 'salaah.

Q. What is the status to complete the recital of the Quraan in Taraweeh 'salaah?

A. It is sunnah to recite the complete Quraan once in Taraweeh during the month of Ramadhaan.

To complete the recital of the Quraan in Taraweeh twice is virtuous and better. Whereas to recite the complete Quraan in Taraweeh thrice is significant and more rewardful. It should be understood that this increased number of recitals would only be virtuous and significant when no inconve-

nience is caused to the musaliys. However any lack of keenness on behalf of the musaliys in respect of one complete recital in Taraweeh during the month of Ramadhaan must be disregarded.

Q. How is it to perform Taraweeh 'salaah in a sitting posture?

A. It is makrooh to perform Taraweeh 'salaah in a sitting posture when one is able to stand in Taraweeh.

Q. How is it for a person to intentionally not to begin a raka-aat of Taraweeh with the Imaam, only to join when such Imaam proceeds into ruku?

A. This practice is makrooh. One must begin his raka-aat of Taraweeh with the Imaam.

Q. Is it permissible for a person to join the Taraweeh jama-ah in the instance where the fardh of Iyshaah had not yet been performed?

A. Yes, this is allowed.

Lesson 21

CHAPTER ON PERFORMING QADHAA 'SALAAH

(performance of 'salaah after its proper time).

Q. What is the meaning of the terms Qadhaa and Adaa?

A. Adaa means to perform a 'salaah in its correct, proper and recommended time. Whereas Qadhaa is to perform a fardh or waajib 'salaah after its proper time has expired. Thus when today's Thzuh-r 'salaah is performed during its time, this shall be called Adaa and in the event today's Thzuh-r 'salaah is performed after

the proper time of such 'salaah has expired, this delayed performance is called Qadhaa.

Q. The Qadhaa performance of which 'salaah is compulsory?

A. It is fardh to perform the 'salaah of each fardh 'salaah not performed, and similarly it is waajib to perform the Qadhaa of any waajib 'salaah omitted. However the Qadhaa of certain sunnah 'salaah is also sunnah.

Q. How is it not to perform any fardh or waajib 'salaah during its proper time?

A. To wilfully, without any Shar-iy excuse, omit the performance of any one of the fardh or waajib 'salaah or even sunnah Mukadah 'salaah on its proper time (daily) is an act of sin. The skipping of a fardh or waajib due to carelessness is a grave sin, whereas neglecting or leaving out any sunnah 'salaah is also a sin of lesser magnitude. However if someone completely forgot this responsibility or overslept and was not able to perform any 'salaah in its proper time such delay would not be sinful.

Q. When must the Qadhaa be performed of a fardh or waajib 'salaah which had been left out?

A. The Qadhaa of a fardh or waajib 'salaah must be performed immediately one recalls the non-performance of same. Thereafter any further delay is sinful. In the event any non-performance of fardh or waajib 'salaah is remembered at a time when 'salaah itself is prohibited or makrooh then one is required to perform such Qadhaa immediately the makrooh period is over.

Q. How would one form a niyyah for Qadhaa 'salaah?

A. The niyyah (intention) of Qadhaa 'salaah must be made as follows: "I am performing the Qadhaa of

Fajr, (Thzuh-r, Asr etc.) 'salaah of a particular day." It is insufficient to merely form a niyyah of Thzuh-r or Asr 'salaah for the purpose of Qadhaa 'salaah.

Q. What type of niyyah must be formed in the event someone had failed to perform many 'salaah and such a person does not recall the exact number of days or months during which 'salaah was not performed; or in case where someone had left out 'salaah and remembers the number of 'salaah not performed but does not have in mind the exact months during which 'salaah was skipped?

A. In these circumstances the niyyah to be formed is that one is performing the first (specific) 'salaah (Fajr, Thzuh-r) from all these 'salaah which I have missed. Another method is one forms a niyyah of performing the last of any one particular 'salaah (eg. Maghrib, Iyshaah', etc.) from all those 'salaah which have been left out. In this manner one should continue forming a niyyah when forming a Qadhaa 'salaah until all those missed 'salaah have been completed.

Q. Is it best to perform Qadhaa 'salaah in the masjid or at home?

A. It is best that the Qadhaa 'salaah of any individual should be performed at home. There is no harm in performing Qadhaa 'salaah at the masjid. However one should be careful not to announce or make mention (or display to others) of one's Qadhaa 'salaah.

Q. For which sunnah 'salaah has Qadhaa to be performed?

A. Whenever the sunnah raka-aats of Fajr 'salaah including the fardh had not been fulfilled on time, Qadhaa of fardh and sunnah should be performed

before Zawaal (midday) on that particular day. However if the Qadhaa of such fardh is performed after midday then only the fardh raka-aat of that days Fajr should be performed.

Whereas in the event the sunnah raka-aat of Fajr 'salaah were not performed on time then Qadhaa of such skipped sunnah raka-aat is not necessary. The performance of such missed sunnah raka-aat after the fardh of Fajr and before sunrise is makrooh. In addition though it is not makrooh to perform 'salaah after sunrise if someone did perform the omitted sunnah raka-aat of Fajr 'salaah after sunrise such 'salaah shall be regarded as nafl 'salaah.

Q. What is the rule when one was unable to perform the sunnah raka-aat preceeding the fardh of Thzuh-r 'salaah?

A. Where one was unable to perform those sunnah raka-aat which preceed Thzuh-r or Jumu-ah 'salaah should then be performed after the fardh in such an instance one is allowed to fulfil these 4 (four) sunnah raka-aat before or after those 2 (two) sunnah raka-aat to be performed following the fardh. However it is commendable to complete such 4 (four) sunnah raka-aat after those 2 (two) sunnah rak-aat which follow the fardh of Thzuh-r or Jumu-ah 'salaah.

CHAPTER EXPLAINING MUDRIEK, MASBOOQ AND LAA-HIQ

Q. Who is called a Mudriek?

A. A Mudriek is that person who had performed a complete 'salaah following an Imaam, i.e. joining the Imaam in the first raka-ah and remaining in 'salaah with such an Imaam until the 'salaah with jama-ah has been completed.

Q. Who is called a Masbooq?

A. A masbooq is that person who joins a jama-ah, but had misses 1 (one) or more rak-aat behind such an Imaam (before commencing such 'salaah).

Q. Who is called a Laa-hiq

A. A Laa-hiq is such a person who joins an Imaam in jama-ah 'salaah and thereafter misses out 1 (one) or more rak-aat, (e.g. a person joined a 'salaah with jama-ah and then whilst sitting in Qa-dah fell asleep. In this posture this Laa-hiq remained asleep for a duration in which the Imaam had performed 1 (one) or 2 (two) rak-aat).

Q. In which manner and when should a Masbooq complete the unperformed (missed out) rak-aat?

A. A Masbooq shall remain following the Imaam until such Imaam has completed his full 'salaah. Immediately when that Imaam says his terminal salaam such Masbooq is required not to say or perform a salaam. Instead this Masbooq shall stand up and thus complete all those rak-aat which were missed. The Masbooq shall complete those unperformed rak-aat if that 'salaah has been commenced anew.

For example when a Masbooq has missed out 1 (one) rak-ah only then after the terminal salaam of the Imaam then this Masbooq shall perform the missed rak-aat in a manner beginning by first reading thanaa', ta-awwuth, and then recite the Suratul Faatihah including Basmatah. Thereafter the Masbooq shall read an additional surah and complete such rak-aat according to the rules of performing a normal 'salaah, hence terminating the 'salaah with a salaam. This is the method (for a Laahiq) to complete all missed out rak-aat.

In the event 2 (two) rak-aats were missed of ones Thzuhr, Asr, Iyshaa' or Fajr 'salaah then when completing the first rak-ah the Masbooq shall recite the Thanaa', Ta-awwuz and Tasmiyah after which Suratul Faatihah and a surah shall also be read.

Whereas in the second rak-ah only Suratul Faatihah and a surah must be read, and then such a Masbooq should complete the 'salaah by performing ruku, sajdah, Qadhaa and the terminal salaam.

In the event a Masbooq had joined an Imaam in a Thzuhr, Asr or Iyshaa' 'salaah for one rak-aat only such Masbooq shall have to complete the unperformed 3 (three) rak-aats in the following manner. When completing such first (missed) rak-aat the Masbooq shall recite Suratul Faatihah and a surah after which this rak-aat shall be completed and Qadhaa performed. Thereafter the Masbooq shall have to perform the next (missed) Raka-ah reciting Suratul Faatihah and a surah therein, thus completing the second rak-ah in a normal way. Thereafter the Masbooq shall complete the third (missed) rak-ah in which only Suratul Faatihah shall be recited and after which this 'salaah shall be com-

pleted in the normal way ending with a terminal salaam.

In addition when a Masbooq performs one rak-ah with the Imaam in Magrib 'salaah then whilst performing the first (missed) rak-ah Suratul Faatihah and a surah should be recited. At the end of this rak-ah a Qadhaa shall be performed, after which the Masbooq shall proceed into the second (missed) rak-ah.

In this rak-ah suratul Faatihah and a surah must also be recited after which the rak-ah shall be completed in the normal manner ending the 'salaah by a terminal salaam. One must understand that when a Masbooq is able to perform one rak-ah only with an Imaam then on completing the first missed out rak-ah such Masbooq must perform a Qadhaa. This rule is applicable irrespective of which ever fardh it maybe.

- Q. What must be done in the event a Masbooq stands up immediately the Imaam says one salaam and proceeds into sajdah sah-w?
- A. Such Masbooq must also proceed into sajdah following the Imaam, (to complete 'salaah after the final terminal salaam).
- Q. What is the rule in the instance where a Masbooq had performed the terminal salaam following the Imaam?
- A. Where a Masbooq had performed a terminal salaam before or with an Imaam no sajdah sah-w is necessary and the Masbooq should complete the 'salaah as is required. However if a Masbooq had performed a salaam same time after the Imaam completed his terminal salaam a sajdah sah-w is waajib upon such Masbooq.

Q. At which time and in which manner must a Laa-hiq complete the unperformed rak-aat?

A. Where any number of rak-aat were missed and remained unperformed due to an excuse which is invalid in shariah (e.g. falling asleep etc.), then on awakening such Laa-hiq must firstly perform all the left out rak-aat by rule of 'salaah alone and separate from the Imaam. However, since such Laa-hiq would now be physically in that jama-ah he must continue as if following the Imaams but silently complete whatever was missed whilst regarding these rak-aat which are being performed as the Laa-hiq's individual completion of that which has been missed. In these rak-aat the Laa-hiq should not recite any Qiraa-at. Once such Laa-hiq catches up with the Imaam in jama-ah, it is required of the Laa-hiq to then complete this 'salaah with the Imaam in the normal manner.

In the event the Imaam completes the jama-ah 'salaah before the Laa-hiq could catch up with him then such Laa-hiq shall complete the 'salaah as an individual in the normal way as if following the Imaam. If the Laa-hiq during this latter performance had done something which caused a sajdah sah-w to be waajib (compulsory), then a sajdah sah-w must not be performed. This is because the Laa-hiq by rule remains a Muqtadi of that Imaam and there is no sajdah sah-w upon a Muqtadi of an Imaam as an individual.

CHAPTER ON SAJDAH SAH-W

Q. What in 'salaah is called sajdah sah-w?

A. "Sah-w" literally means to forget. Sometimes due to forgetting and loss of attention additions or omissions do take place in one's 'salaah. These cause a defect to the 'salaah. Some shortcomings of this nature are compensated by performing 2 (two) additional sajdahs in the final Qa-dah of that 'salaah. These two sajdahs which are performed after a particular shortcoming are called sajdah sah-w.

Q. What is the method of performing sajdah sah-w?

A. During the final Qa-dah of a 'salaah after reciting the tashahud one has to perform the first salaam (to the right) only, then saying takbeer proceed into sajdah. In the sajdah the normal tasbeeh of sajdah must be read twice, after which a takbeer is said when raising one's head to sit up from sajdah. In a similar manner the second sajdah has to be performed after which the musaliy shall recite tashahud and salaam allan Nabi ﷺ (Durood Sharief), and also a duaa, thus terminating this 'salaah by a normal terminal salaam.

Q. What is the rule where one had recited the salaam allan Nabi ﷺ (Durood) and duaa after the tashahud before the one salaam for beginning sajdah sah-w?

A. Some Ulamaa as a matter of precaution opine that it is commendable to recite Durood and duaa after tashahud before the salaam to begin sajdah sah-w, whereas after sajdah sah-w it is best to read all 3 (three) of these duaas. However in this instance there is no harm if one had not recited the tashahud, Durood and duaa.

Q. Is sajdah sah-w waajib (compulsory) in all namaaz or in the fardh namaaz only?

A. The rule for sajdah sah-w is the same for all namaaz.

Q. What is the rule when one had proceeded into sajdah sah-w without performing any salaam?

A. To do this when performing sajdah sah-w is Makrooh-Tanzihy.

Q. What is the rule when one proceeds to sajdah sah-w after performing both salaams of 'salaah?

A. Though one riwaayat (narration) has allowed this, the more reliable authentic and emphasized rule is to perform 1 (one) salaam for sajdah sah-w only, and in the event both salaams are performed one should not proceed into sajdah sah-w. Instead such 'salaah should then be repeated.

Q. What are the things which cause sajdah sah-w to become waajib?

A. Sajdah sah-w becomes waajib by the following:

1. the omission of any one waajib of 'salaah.
2. the delay of any waajib of 'salaah.
3. the delay of any fardh of 'salaah.
4. the performance of any fardh of 'salaah before its proper time in sequence.
5. the repetition of any fardh, (e.g. performing 2 (two) ruku).
6. the changing of the manner and method of any waajib.

Q. What is the rule when someone wilfully does any of those things which cause sajdah sah-w to be waajib?

A. A sajdah sah-w will not be sufficient to compensate for any intentional act done to cause sajdah sah-w to

be waajib. In such an event it is waajib (compulsory) to repeat such 'salaah.

Q. How many sajdahs are waajib where a number of irregularities causing sajdah sah-w to be waajib had taken place in one 'salaah?

A. It is sufficient to perform sajdah sah-w once only.

Q. Which type of changes in the Qiraat (recital of the Quraan) would cause sajdah to be waajib?

A. Sajdah sah-w will become waajib if any one of the following had been omitted inadvertently by forgetting:

1. the omitting of Surahatul Faatihah in the first two rak-aats of a 'salaah or any one thereof.
2. the omitting of Surahatul Faatihah in any one or more rak-aat of a waajib, sunnah or a nafl 'salaah.
3. to recite Surahatul Faatihah more than once in any raka-ah of fardh, waajib, sunnah or nafl 'salaah.
4. to recite any additional surah in a raka-ah before reading Surahatul Faatihah.
5. by omitting the recital of an additional surah in all the rak-aat of a nafl, sunnah, waajib or even the 2 (two) initial rak-aat of any fardh 'salaah. One is not required to recite Surahatul Faatihah in the third or fourth raka-ah of a fardh 'salaah.

Q. Will a sajdah sah-w be compulsory if someone did inadvertently not perform "Ta-deelul Arkaan" (performance of the postures of 'salaah respectfully with honour and grace)?

A. A sajdah sah-w is waajib.

Q. What is the rule when one fails to perform the qadah ulaa (i.e. the sitting posture after complet-

ing 2 (two) rak-aat in a 'salaah consisting of 4 (four) rak-aat?

A. The one who unmindfully begins to stand up after the qadah ulaa, but is nearer to a sitting position should sit down again and not perform a sajdah sah-w.

Whereas the mu'salli who unmindfully begins to stand up and has come nearer to a standing posture should remain upright and proceed with that 'salaah. Thereafter before terminating such 'salaah it is compulsory to perform sajdah sah-w, and in this manner the 'salaah shall be regarded complete.

Q. Which other factors cause sajdah sah-w to become waajib?

A. Some other things which cause sajdah sah-w to be waajib are:

1. to repeat a ruku or perform more than one ruku in a raka-ah.
2. to perform 3 (three) sajdahs in one raka-ah.
3. to omit the tashahud in the first or final qadah.
4. to recite the words "Allahumma-'salli-alaa-Muhammed" after tashahud in the qadah ulaa, or to remain silent in the first qadah for a duration in which these words could be recited.
5. for an Imaam to recite the Qiraat of 'salaah softly in a namaaz where the Imaam must recite Qiraat aloud in an audible voice.
6. for an Imaam to recite the Qiraat of 'salaah in an audible voice in a namaaz where the Imaam must recite Qiraat softly (to be unheard by those present). One must bear in mind that the rule of sajdah sah-w is applicable only when any of the aforementioned things were done due to forgetting and being unmindful.

Q. What is the rule when a muqtadi following an Imaam does something which would cause a sajdah sah-w to be waajib?

A. A sajdah sah-w for the shortcomings of a muqtadi is not waajib upon such muqtadi who is following an Imaam.

Q. What is the rule when a Masbooq causes sajdah sah-w to be waajib whilst completing the remaining 'salaah?

A. In such an event it is waajib upon that Masbooq to perform sajdah sah-w at the end of his 'salaah.

Lesson 24

CHAPTER ON SAJDAH TILAAWAT

Q. What is a sajdah tilaawat?

A. Tilawaat literally means to recite. There are some places of the Quraan after the recital of which, or even the listening of which a sajdah becomes waajib (compulsory). This type of sajdah is called sajdah tilaawat.

Q. How many such places are there in the Quraan after the recital of which, or after the listening of which one has to perform a waajib sajdah?

A. In the complete Quraan there are 14 (fourteen) ayaat after the recital of which sajdah must be performed. These are also referred to as the fourteen Sajdah.

Q. When one is not busy in 'salaah how and when should a sajdah Tilaawat be performed?

A. It is best that one perform sajdah Tilaawat immediately after the aayah of sajdah had been recited.

However there is no sin caused by a moderate delay when carrying out the waajib sajdah soon thereafter, whereas it is makrooh and sinful to indefinitely delay fulfilling such waajib sajdah Tilaawat.

When one is not busy in 'salaah the best method for this waajib 'salaah is to stand upright and say: Allahu akbar (without raising the hands) then go straight down into sajdah, read Sub-haana rabbiyal a'laa thrice: then rise out of sajdah and whilst standing up say Allahu akbar. Such sajdah will also be correct or complete and valid when one had proceeded into sajdah Tilaawat from the jalsah (sitting posture in 'salaah), and ended this sajdah coming into a sitting posture.

Q. What are the sharaa-it (preceeding conditions) for sajdah Tilaawat?

A. The Sharaa-it of sajdah Tilaawat are similar to that of 'salaah. These are:

1. that one's body be taahier (paak).
2. that one's clothes be taahier (paak) and qualified for the purpose of 'salaah.
3. that the place upon which sajdah Tilaawat is to be performed is taahier (paak).
4. that one's satr be covered adequately for the purpose of 'salaah.
5. that one faces the Qibla.
6. that one form a niyyah for sajdah Tilaawat.

Q. Which things cause sajdah Tilaawat to become Faasid?

A. All those things which would cause a 'salaah to become Faasid would also cause a sajdah Tilaawat to be Faasid.

Q. What is the rule when one had repeated the ayaat of sajdah more than once?

A. In the event one had recited or listened to one particular ayaat of sajdah Tilaawat more than once in one specific sitting, it is waajib to perform one sajdah only.

Q. What is the rule when one had recited 2 (two) different ayaats of sajdah Tilaawat in one or more sittings?

A. That number of different sajdah ayaats which had been read in one sitting shall all be waajib. Furthermore, that amount of sujood shall be waajib for any single sajdah ayaat which had been repeated in different sittings.

Q. What is the rule when someone recites a number of ayaat before and after the ayaat of sajdah (whilst leaving out the ayaat of sajdah in particular)?

A. This practice is makrooh, undesirable and sinful.

Q. What is the rule when one is reciting the Quraan in a public place where others are busy and such reader recite the ayaat of sajdah softly so that others present may not hear it?

A. This is allowed. In fact it is advisable in such a situation to recite the ayaat of sajdah softly.

However there is no sin caused by a moderate delay when carrying out the waajib sajdah soon thereafter, whereas it is makrooh and sinful to indefinitely delay fulfilling such waajib sajdah Tilaawat.

When one is not busy in 'salaah the best method for this waajib 'salaah is to stand upright and say: Allahu akbar (without raising the hands) then go straight down into sajdah, read Sub-haana rabbiyal a-alaa thrice: then rise out of sajdah and whilst standing up say Allahu akbar. Such sajdah will also be correct or complete and valid when one had proceeded into sajdah Tilaawat from the jalsah (sitting posture in 'salaah), and ended this sajdah coming into a sitting posture.

Q. What are the sharaa-it (preceeding conditions) for sajdah Tilaawat?

A. The Sharaa-it of sajdah Tilaawat are similar to that of 'salaah. These are:

1. that one's body be taahier (paak).
2. that one's clothes be taahier (paak) and qualified for the purpose of 'salaah.
3. that the place upon which sajdah Tilaawat is to be performed is taahier (paak).
4. that one's satr be covered adequately for the purpose of 'salaah.
5. that one faces the Qibla.
6. that one form a niyyah for sajdah Tilaawat.

Q. Which things cause sajdah Tilaawat to become Faasid?

A. All those things which would cause a 'salaah to become Faasid would also cause a sajdah Tilaawat to be Faasid.

Q. What is the rule when one had repeated the ayaat of sajdah more than once?

A. In the event one had recited or listened to one particular ayaat of sajdah Tilaawat more than once in one specific sitting, it is waajib to perform one sajdah only.

Q. What is the rule when one had recited 2 (two) different ayaats of sajdah Tilaawat in one or more sittings?

A. That number of different sajdah ayaats which had been read in one sitting shall all be waajib. Furthermore, that amount of sujood shall be waajib for any single sajdah ayaat which had been repeated in different sittings.

Q. What is the rule when someone recites a number of ayaat before and after the ayaat of sajdah (whilst leaving out the ayaat of sajdah in particular)?

A. This practice is makrooh, undesirable and sinful.

Q. What is the rule when one is reciting the Quraan in a public place where others are busy and such reader recite the ayaat of sajdah softly so that others present may not hear it?

A. This is allowed. In fact it is advisable in such a situation to recite the ayaat of sajdah softly.

CHAPTER ON THE 'SALAAH OF A SICK PERSON

Q. In which conditions is a sick person allowed to perform 'salaah in a sitting posture?

A. The ailing person is allowed to perform 'salaah in a sitting posture when such patient does not have the strength of standing at all, or when such sick person would experience great agony and distress by standing, or even when there is fear that such sickness would increase quickly by standing up, or when the patient would experience fainting or giddiness by standing up, or when such patient has the strength to stand but is unable to perform ruku or sajdah. In all the aforementioned cases the sick one is permitted to perform 'salaah in a sitting posture. Whereas in the event the ailing one is able to perform ruku or sajdah then the 'salaah should be performed with ruku and sajdahs.

However, if such sick person cannot perform ruku and sajdah then both these postures must be substituted by an indication or sign during 'salaah. The signs for ruku and sajdah have to be by the lowering of the head. Also care should be taken that the indication of a sajdah in such a 'salaah has to be lower than that of the ruku.

Q. What is the rule when a sick person can stand for a short while, but cannot fully perform the Qiyaam (standing upright) in 'salaah?

A. It is fardh and for such a person to perform Qiyaam according to his ability.

Q. What should a sick person, who cannot perform 'salaah in a sitting posture, do?

A. Such an ailing person must perform 'salaah whilst lying down. The method of performing 'salaah whilst lying down is that the patient should be made to lie flat on his/her back with feet towards the Qibla, and the knees should be raised slightly—not left fully stretched out. A cushion be placed under the patients head so that it is slightly raised to make it easy for the sick one, to perform ruku and sajdah by the required signs of the head. This is the most virtuous and advisable position for the 'salaah of a sick person.

In addition it is also allowed that the sick person be made to lie down upon the right side facing the Qibla (with head to the south-east and feet north-west). The ailing one could otherwise either be made to lie down on the left side facing the Qibla (with the head to the north-west and feet to the south-east). In this manner with the required signs and indications a sick bed-ridden person should perform 'salaah. From latter 2 (two) descriptions it is virtuous and better where possible to make the sick person lie upon the right side.

Q. What is the rule if a sick person is unable to make sign for the ruku and sajdah in 'salaah?

A. When a sick person is unable to make a sign for ruku and sajdah in 'salaah the performance of 'salaah should be delayed. If a duration of more than a full day and night passes whilst the ailing one remains in this condition such patient shall not be responsible to perform qadhaa of any missed 'salaah for that full day and night. In the event a complete day and night or any period less than that passes in such a condition and the patient regains the ability to make signs of ruku and sajdah with the head, then the qadhaa of

all those missed 'salaah must be performed (which would be less than 5 (five) namaaz's). The qadhaa of such omitted 'salaah shall be necessary.

Lesson 26

EXPLANATION ON THE 'SALAAH OF A MUSAAFIER

(Note: a Musaafier by rule of shari-ah is that person who begins a journey with the intention to travel a distance of 3 (three) manzils, i.e. \pm 77,7 kilometers).

Q. By rule of shari-ah for what distance must one form a niyyah to become a Musaafier?

A. By rule of shari-ah a Musaafier is that person who commences a journey after forming a firm niyyah to travel for a distance covered 3 (three) days. By distance covered in 3 (three) days is not meant that one has to walk for a total of 72 hours without stopping. Instead in this regard walking daily from sub-h (daybreak) to the time of zawaal (midday) is the correct proper calculation for covered distances. Also by "walking" is meant walking at a medium pace. In addition by "day" is meant the shortest days of the year.

Q. What is meant by walking at a medium pace and how many kilometers does the distance covered in 3 (three) days equal to?

A. By the term "a moderate pace" is meant the normal average walking speed of a person which could be covered in a duration of 3 (three) manzils (or mornings as explained above). However for a simple calculation the distance of 3 (three) manzils has been calculated to be approximately 77,7 kilometers.

Q. What is the rule by shari-ah where someone intends to travel the distance of 3 (three) days by means of a faster conveyance e.g. by horse, by rail or by a motor vehicle?

A. Such a person shall qualify as a Musaafier irrespective of the time factor in which the 3 (three) manzils are covered.

Q. What difference is there in the 'salaah of a Musaafier?

A. The Musaafier shall perform 2 (two) fardh rak-aat in place of the 4 (four) fardh raka-aat of Thzuh-r, Asr and Iysha'. However the fardh rak-aat of Fajr and Maghrib 'salaah and also the waajib rak-aat of Witr 'salaah would remain the same without any difference as normally performed.

Q. What is this performing of 2 (two) fardh rak-aat instead of 4 (four) rak-aat called?

A. This is called "Qasr".

Q. When can a Musaafier begin performing Qasr?

A. A Musaafier can begin performing Qasr 'salaah once the journey is commenced and one departs from the settlement and locality of one's homestead.

Q. For what duration can a Musaafier perform Qasr?

A. A Musaafier shall continue to perform Qasr whilst travelling on a journey. Until the Musaafier does not form a niyyah to spend more than 15 (fifteen) days in any village or town such Musaafier shall continue to perform Qasr. However when a Musaafier forms a Niyyah to remain at any one place for a duration of more than 15 (fifteen) days such Musaafier shall immediately stop performing Qasr and revert to performing the full fardh 'salaah.

Q. What is the rule when a Musaafier intends staying at a place for a duration of 2 (two) to 4 (four) days. Then because the Musaafiers work was not completed this stay was extended for another 2 (two) or 4 (four) days. Furthermore when the Musaafier work was not completed this stay is extended again for 2 (two) or 4 (four) days and in this manner more than 15 (fifteen) days go by staying at one point?

A. A Musaafier shall continue performing Qasr 'salaah until a niyyah for staying over for a total of 15 (fifteen) days is not formed. Whereas with a niyyah of 2 (two) or 4 (four) days is being formed for each anticipated period at a time if a Musaafier stays over at one place for more than 15 (fifteen) days there is no harm in continually performing Qasr 'salaah.

Q. What is the rule when a Musaafier performs 4 (four) complete rak-aat of fardh in place of 2 (two) fardh rak-aat of fardh?

A. Once the Musaafier (as a munfarid) had performed a qadhaa at the end of such first 2 (two) rak-aat and forgetfully commences the second 2 (two) rak-aat then by performing a sajdah sah-w in compensation at the end of the fourth raka-ah this 'salaah shall be valid. To wilfully make a habit of this practice is sinful. In this situation the Musaafier's former 2 (two) rak-aat are regarded as fardh and latter 2 (two) raka-at as nafl. Whereas in the event the Musaafier did not perform a qadhaa after the first 2 (two) rak-aat, none of the 4 (four) rak-aat would qualify as fardh 'salaah, and all four rak-aat shall be regarded as nafl 'salaah. In such an instance the fardh must be repeated again.

Q. What is the rule if a Musaafier performs 'salaah following a Muqem (a resident person not in travel)?

A. All 4 (four) rak-aat becomes fardh upon a Musaafier when the Musaafier follows a Muqem in a 'salaah consisting of 4 (four) fardh rak-aat.

Q. What is the rule when an Imaam is a Musaafier who is followed by resident Muqem muqtadi in a slaah consisting of 4 (four) rak-aat?

A. Such Musaafier Imaam shall terminate his 'salaah by a salaam after completing 2 (two) rak-aat fardh. On completing these 2 (two) rak-aat this Imaam shall say to the muqtadiy "you all complete your 'salaah, for I am a Musaafier". Then all those muqtadiy's without performing a salaam should stand up individually to complete their remaining 2 (two) rak-aat. However these muqtadiy's shall not recite the required Surah-tul-Faatihah and another surah whilst completing these remaining 2 (two) rak-aat. Also if any such muqtadiy there in negligently does something which would cause a sajdah sah-w to be waajib such muqtadiy shall not be required to perform a sajdah sah-w.

Q. Is it allowed to perform 'salaah in a means of conveyance (e.g. train, steamer, etc.) whilst it is in motion?

A. One is allowed to perform 'salaah in a train coach, steamer, etc. whilst such vehicle is in motion. In such cases it is necessary to perform 'salaah with Qiyam.

However when one certainly would become giddy or would fall down, and is unable to stand then the 'salaah may be performed in a sitting posture. Also during the performance of 'salaah where the vehicle

changes direction causing the mu'salliy to turn away from the Qibla, then it is for such mu'salliy to turn and face the direction of the Qibla whilst in 'salaah, or else such 'salaah would not be valid.

Lesson 27

CHAPTER ON JUMU-AH 'SALAAH

Q. Is jumu-ah 'salaah fardh, waajib or sunnah?

A. Jumu-ah 'salaah (where applicable by rule of shariah) is fardh. In fact in such an instance the emphasis and virtue of jumu-ah 'salaah is greater over Thzuh-r 'salaah on the day of jumu-ah. There is no Thzuh-r 'salaah on the day of jumu-ah where jumu-ah 'salaah is fardh. Hence jumu-ah 'salaah at such venue is in place of Thzuh-r.

Q. Is jumu-ah 'salaah fardh upon every muslim?

A. Jumu-ah 'salaah is fardh upon:

1. a free person (not a slave).
2. an adult who is of age by law of shari-ah.
3. one who is of sound mind and understanding.
4. one who is healthy.
5. one who is a muqeem (not a musaafier on travel).
6. one who is an adult male (not female).

Therefore jumu-ah 'salaah is not fardh upon children (who are under age by law of shari-ah) slaves, insane and mad persons, the sick, the blind, the paralyzed (and also disabled), the musaafier and females.

Q. Is the jumu-ah 'salaah of the musaafier, the blind, the paralyzed, females or the sick correct and valid if they had joined the jumu-ah congregation?

A. Yes, their 'salaah would be valid and correct, also the responsibility of performing Thzuh-r 'salaah would be waived in such an event.

Q. What are the shara-it jumu-ah 'salaah to be correct and saheeh?

A. Some of the sharaa-it (preceeding conditions) for a jumu-ah 'salaah to be correct and saheeh are as follows:

1. existence of a town.
2. the existence of such a large village or settlement which is similar to a town.
3. also that the settlements situated close by around this town come to draw their necessities from this particular town, for example in the event this town's burial grounds, or graveyard is attached to such close-by settlements, or a military camp or cantonement is closely in that vicinity for which necessities are drawn from the town. In such an event the graveyard or cantonement with its attached buildings and dwellings will be regarded as a portion of the actual town with regard to the rule applicable for jumu-ah. Jumu-ah is not valid in small outlying villages and settlements.
4. the commencement of the time of Thzuh-r.
5. the presence of a jamaa-at.
6. that there be unrestricted right of admission to perform jumu-ah (also this allowance shall require the consent and order of a muslim governor Qadhi or one who is in stead).

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When all the above mentioned shara'it are fulfilled, the jumu-ah 'salaah shall be correct.

Q. What is the masnoon method of the khu'tbah of jumu-ah?

A. Before commencing with the jumu-ah 'salaah the Imaam shall begin by sitting on the mimbar facing the congregation. The mu-athin will then stand facing the Imaam near the mimbar and say the words of athaan. Once this athaan has been said the Imaam shall stand upright while facing those mu'salliys who are present and deliver the khu'tbah of jumu-ah. On completing the first khu'tbah the Imaam shall then sit down for a brief pause after which the Imaam shall stand up and deliver the second khu'tbah. On completing the second khu'tbah the Imaam will come down the mimbar and proceed to the meh-raab. The mu-athin will now say the iqamat (takbeer) for 'salaah upon which those present shall also stand up to fulfil the jumu-ah 'salaah with the Imaam.

Q. At which place has the athaan of the khu'tbah to be said?

A. This athaan for the khu'tbah of jumu-ah has to be said before the khatieb (the person who delivers the khu'tbah). The mu-athin may stand close to the mimbar, one or two sahs away from the mimbar, in the last sahf of the masjid, or even outside the masjid. It is permissible for the mu-athin to stand in any of these places for the athaan which has to be said before the khu'tbah of jumu-ah.

Q. Could the khu'tbah of jumu-ah be delivered in the urdu language (or any other non-Arab language) or could urdu poetry be said in the khu'tbah?

A. It is makrooh (abhorred and sinful) to deliver the khu'tbah of jumu-ah in any language besides Ara-

bic. Whereas in the unbecoming event where the delivery was made in any other language the minimum fardh requirement would be done. However the promised thawaab and eternal reward would be drastically reduced and minimal.

Which things are disallowed while the khu'tbah is being delivered?

Whilst the khu'tbah is being delivered it is makrooh (undesirable, sinful) for those in the congregation to do the following:

1. to talk.
2. to begin any sunnah or nafl 'salaah.
3. to eat.
4. to drink.
5. to answer or respond to a word from someone else.
6. to read the Quraan, etc.

It must be understood that anything which would cause distraction in listening to the khu'tbah is makrooh. This rule applies once the Imaam begins proceeding for the purpose of delivering the khu'tbah.

What is meant by jama-at (congregation) being a shar-t for jumu-ah 'salaah?

It is necessary that at least 2 (two) persons besides the Imaam be present for jumu-ah 'salaah. In the event 3 (three) persons are not present such jumu-ah 'salaah would be incorrect and not be saheeh at all.

What is meant by Ithn-Aam regarding jumu-ah 'salaah?

Ithn literally means permission. By Ithn-Aam is meant the unrestricted right of admission, so that which ever muslim so desires would be able to join

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5. to answer or respond to a word from someone else.
6. to read the Quraan, etc.

It must be understood that anything which would cause distraction in listening to the khu'tbah is makrooh. This rule applies once the Imaam begins proceeding for the purpose of delivering the khu'tbah.

Q. What is meant by jama-at (congregation) being a shar-t for jumu-ah 'salaah?

A. It is necessary that at least 2 (two) persons besides the Imaam be present for jumu-ah 'salaah. In the event 3 (three) persons are not present such jumu-ah 'salaah would be incorrect and not be saheeh at all.

Q. What is meant by Ithn-Aam regarding jumu-ah 'salaah?

A. Ithn literally means permission. By Ithn-Aam is meant the unrestricted right of admission, so that which ever muslim so desires would be able to join

the jama-at. Jumu-ah namaaz cannot be saheeh or correct at a venue where particular people are allowed only and all muslims have not the right of entrance.

Q. How many fardh rak-aat are there in jumu-ah 'salaah?

A. There are 2 (two) fardh rak-aat in jumu-ah 'salaah. This is irrespective whether one had joined the 'salaah from the beginning or after missing one rak-aat or even when one had joined the 'salaah in the final Qadaa. In all these cases the 2 (two) fardh rak-aat of jumu-ah 'salaah must be completed.

Lesson 28

CHAPTER ON THE 'SALAAH OF THE IYDAIN

(both Iyds)

Q. What is sunnah or musta-hub on the day of Iyd?

A. The following things are musta-hub on the day of Iyd:

1. to perform ghusl.
2. to use the miswaak.
3. to wear one's best clothing.
4. to use itr or some 'taahier fragrance.
5. to eat dates or something sweet before proceeding for Iydul Fitr 'salaah.
6. to fulfil one's due sadaqatul fi'tr before preceding for one's Iydul Fi'tr 'salaah.
7. after the Iydul Adhaa 'salaah to firstly partake one's qurbanii meat.

8. to perform Iyd 'salaah at the musallah (Iyd Gaah-place fixed for Iyd 'salaah only).

9. to walk towards the musallah.

10. to proceed to the place of Iyd 'salaah on one road and return on another.

11. not to perform any nafl 'salaah at home or at the place of Iyd 'salaah before performing such Iyd 'salaah.

12. not to perform any nafl 'salaah after Iyd 'salaah at the venue where such Iyd 'salaah had been performed.

Q. What is the rule of saying the takbeer when proceeding for Iydul Fi'tr 'salaah?

A. When proceeding for Iydul Fi'tr 'salaah one is required to say the takbeer softly whereas it is musta-hub to say the takbeer in an audible voice when proceeding for Iydul Adhaa 'salaah.

Q. Is the Iyd 'salaah waajib or sunnah?

A. Both Iydain 'salaah are waajib upon all those on whom jumu-ah 'salaah is fardh. All the shara-it of jumu-ah 'salaah are similarly applicable to Iyd namaaz. However the khu'tbah of both Iydain is not fardh and also not to be delivered before the 'salaah. In fact it is sunnah to deliver the khu'tbah of both Iydain after the 'salaah.

Q. How many rak-aats are there in Iyd 'salaah and what is the method of performing the Iyd 'salaah?

A. Each of Iyd 'salaah consist of 2 (two) rak-aats. There is no Athaan nor Takbeer for both Iydain 'salaah. Firstly a niyyah must be formed that one whilst following the Imaam is performing the waajib 'salaah of Iydul Fi'tr of Iydul Adhaa which is inclusive of 6 (six) additional (waajib) takbeers. Then saying the takbeer tahrema with raised hands one must fold his hands and recite thana.

Thereafter whilst lifting one's hands to the earlobes, a takbeer will be said and both hands brought down to one's side. Once again both hands will be lifted to the earlobes saying a takbeer and again will be brought down to one's side. In addition for the third time both hands be lifted to the earlobes and a takbeer said after which both hands shall be folded as in a normal 'salaah. Then the Imaam will recite ta-awwuz, tasmiyah, surah faatiha and an additional surah shall be read, after which one would proceed into ruku, (this rak-aat would be completed as that of a normal 'salaah).

When standing up to begin the second rak-aat the Imaam shall first recite the Qira-at. After completing the Qira-at one is required to raise both hands to the earlobes again and say a takbeer after which both hands will be brought down to one's side. Then another takbeer will be said in a similar manner bringing down one's hands to one's side. Thereafter, for the third time a similar takbeer will be said, bring down both hands to one's side. Then lastly without lifting one's hands a fourth takbeer will be said by which one would proceed into ruku, thus completing the 'salaah in a normal manner. After completing the 'salaah the Imaam shall ascend the mimbar and deliver the khu'tbah of Iyd 'salaah. It is upon all those present to silently listen to the khu'tbah. In both Iyd 'salaah also there are 2 (two) khu'tbahs. It is masnoon for the Imaam to sit down for a brief pause between the 2 (two) khu'tbahs of Iyd 'salaah.

Q. What are those specific rules which are applicable on the day of Iydul Adhaa?

A. Those specific rules for Iydul Adhaa are:

1. to say the takbeers in an audible voice while proceeding for 'salaah.

2. not to partake of any food before the Iyd 'salaah.
3. that the takbeeratut tashriek (which must be said after each 'salaah) are waajib.

Q. What is meant by takbeeratut tashriek?

A. During the days of tashriek immediately after every fardh namaaz takbeer must be said (in an audible voice). These takbeers are called takbeeratut tashriek.

Q. Which are the days of Aiyamut tashriek?

A. There are 3 (three) days which are called the aiyamut tashriek. These are the 11th, 12th, and 13th of the month of Zull-Hajjah.

Q. For what duration are the takbeer tashriek waajib?

A. The takbeeratut tashriek are waajib on Yowmul Arafah (9th Zull Hajjah), yowmun Nahr (10th Zull-Hajjah) and also the 11th, 12th and 13th of Zull-Hajjah.

Hence the Aiyamut tashriek would be five days in total. One should begin saying the takbeeratut tashriek after the fajr 'salaah of the 9th which is Yowmul Arafah. Then after each fardh 'salaah these takbeerat must be read. This waajib must be fulfilled until the Asr 'salaah of the 13th Zull-Hajjah. The proper time to audibly say the takbeeratut tashriek is immediately after the terminal salaam of the fardh 'salaah during the mentioned days. However females are required to say these takbeers softly (not in a loud voice). In the event the Imaam forgets to say this takbeer aloud it still remains necessary for the Muqtadi's to say the takbeer in an audible voice.

Q. What is takbeeratut tashriek, and how many times is it waajib to recite the takbeer?

A. The takbeeratut tashriek is:

“Allahu-Akbar, Allahu-Akbar,
Laa Ilaaha Illalaahu Wallaahu Akbar,
Allahu-Akbar Wa Lillaahil Hamd.”

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Translation:

“Allah is the greatest, Allah is the greatest. There is none worthy of worship except Allah and Allah is the greatest, and all praise is only for Allah.”

It is waajib to read this takbeer once after every fardh 'salaah (during the 5 (five) days of tashriek).

Lesson 29

EXPLANATION ON JANAZAH 'SALAAH

Q. Is the janazah 'salaah for the duaa for a may-yit sunnah, waajib or fardh?

A. The janazah 'salaah for the duaa for a may-yit is fardh Alal-Kifaayah. This means that if number of people perform this 'salaah then the responsibility of this fardh is waived from others of that muslim community. Whereas in the event none at all had carried out this fardh responsibility then all in the community shall be guilty of a sinful contravention.

Q. How many shuroo't are there for janazah 'salaah?

A. The shuroo't (pre-conditions) for janazah 'salaah are as follows:

1. that the deceased may-yit be that of a muslim.
2. that such may-yit be 'taahier and paak (ritually clean) condition.
3. that the kaf'n (fabric for shrowding the deceased) all be taahier and paak.
4. that the sat-r (portions of the body which must be covered by shari-ah of the may-yit be covered.
5. that the may-yit be placed abreast of those who are performing this janazah 'salaah.

These are the shuroo't regarding the may-yit itself. However the shuroo't applicable for the mu'salliys of such 'salaah are the same as those of a normal 'salaah excluding the shar-t of time.

Q. What is the method of performing janazah 'salaah?

A. The method of performing janazah 'salaah is as follows:

1. (the body of the may-yit with head on the right side of the Imaam, who will face the Qibla).
2. (the Imaam must stand in line with the chest of the deceased when performing the namaaz).
3. the saffs of the mu'salliys who are to perform the janazah namaaz should be formed. In the event there are a number of people present, it is best (musta-hub) to form 3 (three), 5 (five) or 7 (seven) rows for this 'salaah.
4. once the saffs have been straightened the niyyah for janazah 'salaah should be made. The niyyah for this 'salaah must be made in this way: “I am performing this janazah 'salaah for Allah behind this Imaam”, (the namaaz being a duaa for the may-yit).
5. once the niyyah has been formed the hands should be raised up to the ears, then the Imaam will say

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Translation:

"Allah is the greatest, Allah is the greatest. There is none worthy of worship except Allah and Allah is the greatest, and all praise is only for Allah."

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3. the saffs of the mu'salliys who are to perform the janazah namaaz should be formed. In the event there are a number of people present, it is best (musta-hub) to form 3 (three), 5 (five) or 7 (seven) rows for this 'salaah.
4. once the sahfs have been straightened the niyyah for janazah 'salaah should be made. The niyyah for this 'salaah must be made in this way: "I am performing this janazah 'salaah for Allah behind this Imaam", (the namaaz being a duaa for the may-yit).
5. once the niyyah has been formed the hands should be raised up to the ears, then the Imaam will say

“Allahu-Akbar” loudly, and the muqtadiys softly (without any audible sound), after which the hands must be folded under the navel similar to all 5 (five) daily namaaz.

6. Then both the Imaams and the muqtadiys are to recite the thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

Care should be taken that it is advisable in this thana after the words “Ta-aala Jadduka” تَعَالَى جَدُّكَ the phrase “Wa Jalla Thanna-uka” وَجَلَّ ثَنَاءُكَ must be included.

7. now the Imaam will recite the takbeer loudly and the muqtadiys softly without any sound for the second time. The hands must not be raised when saying this takbeer, and all subsequent takbeers.
8. Thereafter both the Imaam and the muqtadiys shall recite the Durood Ibrahimī which is read in the final qa-dah of all normal namaaz. This too must be recited by all present. The Durood Ibrahimī is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ

9. now once again a takbeer is said in a manner similar to the second takbeer of this 'salaah, the following duaa should be recited for an adult male or female.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنْثَانَا ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَخِيهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

10. for a child who has not reached puberty the following duaa must be recited after the third takbeer:

Duaa for a boy:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا
وَمُشَفَّعًا

Duaa for a girl:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً
وَمُشَفَّعَةً

Translation: Oh! Allah, make him/her (this child) a source for our salvation; and make him/her a source of reward and treasure for us; and make him/her an intercessor for us, and one whose intercession is accepted.

11. Thereafter the Imaam shall say the forth takbeer loudly and the muqtadiys softly without a sound, (without raising their hands).
12. Finally for this 'salaah the Imaam will recite the terminal salaam:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(Asslamu Alykum wa Rahmutullah)

Translation: Peace be upon you and Allah's mercy

in a loud voice twice firstly while turning his face towards the right shoulder and then once again towards the left shoulder. The muqtadiys must follow by saying both salaams softly.

Q. What must be done after completing the janazah 'salaah?

A. On completing this 'salaah the janazah must be carried away. Whilst carrying the janazah if one experiences an urge to read the kalimah, this may be done softly in one's heart without any sound. It is makrooh and undesirable to read such phrases aloud whilst carrying the janazah. While carrying the may-yit one's attention should preferably be focussed upon the worthlessness of this material world, the stages of the grave and accounting of deeds which are to come, etc. One may softly, without any sound, from the bottom of one's heart concentrate on making duaa and beseeching the maghfirat and forgiveness of the may-yit and also asking Allah to make matters easy for the deceased. On reaching the graveyard the may-yit should be buried (according to the true teachings of Rasulullah ﷺ deen, without additions or omission —Translator).

CHAPTER ON 'SOWM

(fasting which is one of the fariad of Islam).

Note: Fasting is also described by the word "Roza" or "Puwasa" in some muslim communities.

Q. What is called 'Sowm (fasting)?

A. By shari-ah total abstinence from eating and drinking and sexual involvement with a niyyah of 'sowm (fasting) from the break of Sub-h 'Saadiq (true dawn) until sunset is regarded as 'sowm or roza. Fasting is also described by the word "Roza", "Puwasa", "Sowm" and "siyaam", whereas the breaking of the fast is called "Iftaar".

Q. How many types of 'sowm are there?

A. There are 8 (eight) types of 'sowm. These are:

1. Fardh Mu-aiyyan
2. Fardh Ghair Mu-aiyyan
3. Waajib Mu-aiyyan
4. Waajib Ghair Mu-aiyyan
5. Sunnah
6. Nafil
7. Makrooh
8. Haraam

Q. Which type of 'sowm is fardh mu-aiyyan?

A. During the full year for the month of Ramadhaan Sharief is fardh mu-aiyyan.

Q. Which type of 'sowm is fardh ghair mu-aiyyan?

A. In the event any number of 'sowm during the month of Ramadhaan had been skipped, (whether such omission was due to a valid excuse or not) the

Translation: Peace be upon you and Allah's mercy

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A. In the event any number of 'sowm during the month of Ramadhaan had been skipped, (whether such omission was due to a valid excuse or not) the

fulfilling of the qadhaa 'sowm thereof are fardh ghair mu-aiyyan.

Q. Which type of 'sowm is waajib mu-aiyyan?

A. The fasting of a Nath-r Mu-aiyyan is waajib mu-aiyyan. Nath-r Mu-aiyyan is when a person had taken an oath to fast for a number of specific days, or for specific dates, it is waajib (compulsory) for such person to fast for those particular days or on those fixed dates, (e.g. a person had taken an oath that "if I will pass this examination I shall fast for the pleasure of Allah on the first day of Rajab". Hence once the examination is past the keeping of such specific 'sowm shall be waajib).

Q. Which 'sowm is regarded waajib ghair mu-aiyyan?

A. Fasting which is done as kafaarah (recompense of shortcomings), and also the 'sowm of that oath which is a Nath-r ghair Mu-aiyyan (an oath for which no dates or days is specified) is waajib ghair mu-aiyyan and compulsory to fulfil. The example of this compulsory recompense is that where one vows: "If I pass this examination being first with full distinctions I shall fast for 3 (three) days for the pleasure of Allah".

Q. Which fasts are sunnah?

A. There is no 'sowm which is sunnah muakidah. However those fasts are termed sunnah, which have been authentically proven from Nabi ﷺ and Rasulullah ﷺ had kept, or encouraged others to fast for such days. These are as follows:

1. The fasting for 2 (two) or more days of Aashuraa, (i.e. the 9th and 10th of Mu-harram). Yoummul-Aashuraa is the name of the 10th day of Mu-harram.
2. The fasting of the days of Aiyaamul Beedh, (i.e. the 13th, 14th and 15th of every month of the muslim calendar).

3. The fasting of the day of Arafah, (i.e. the 9th of Thul Hijjah).

Q. Which 'sowm is musta-hub?

A. Besides the fardh, waajib and sunnah fasts which have been mentioned, all other 'sowm is musta-hub. However some of these fasts yield abundant reward in the Akirah. Some of these are:

1. Fasting for 6 (six) days during the month of Shawwal.
2. Fasting on the 15th day of the month of Shabaan.
3. Fasting on a Friday.
4. Fasting on a Monday.
5. Fasting on a Thursday.

Q. Which 'sowm is Makrooh?

A. The following 'sowm (roza) are makrooh:

1. To fast on a Saturday only.
2. Fasting for Aashuraa on the 10th of Mu-harram only (i.e. for one day only).
3. Fasting for the day of "Nouroz" (Persian and coptic New Years day when the sun enters Aries).
4. For a wife to keep any nafl (optional) 'sowm without the consent of her husband.

Q. Which 'sowm is haraam?

A. During the year there are 5 (five) days during which fast is totally prohibited and haraam. These days are:

1. Fasting on the day of Iydul Fi'tr, (i.e. the first day of Shawwal).
2. Fasting on the day of Iydul Adhaa, (i.e. the 10th day of Thul Hijjah).
3. Fasting during the 3 (three) days of Aiyaamut

tashriek. The Aiyaamut tashriek are the 11th, 12th and 13th days of Thul Hijjah.

Lesson 31

CHAPTER ON 'SIYAAM

(fasting during the month of Ramadhan)

Q. What is the virtue and significance of the fasting during the month of Ramadhan?

A. Fasting during the month of Ramadhan is virtuous and holds great reward in the hereafter. Numerous virtues have been expressed in the haadith.

Rasulullah ﷺ has said: "Whoever fasts during the month of Ramadhan for the specific purpose of attaining Allah's pleasure, such person's previous sins shall be forgiven." In another ahaadith Rasulallah ﷺ has said: "That the odour which comes out from the mouth of one who is fasting, to Allah is more sweeter in fragrance than the smell of musk." Further in a haadith it is described that Allah says: "That fasting is for me, and I (personally) shall give the reward for same." In this manner there are other ahaadith which explain many virtues of 'Siyaam during the month of Ramadhan.

Q. Upon whom is the fasting of the month of Ramadhan fardh?

A. 'Siyaam (fasting) during the month of Ramadhan is fardh (compulsory) upon every muslim male and female who is of age by law of shari-ah and is of sound mind and understanding and healthy disposition. The one who blatantly rejects and refutes 'sowm being fardh and compulsory during the month of Ramadhan is a kaafier (apostate out of the

pale of Islam). And who ever carelessly due to negligence (without any valid shar-iy excuse) omits fasting during the month of Ramadhan has gravely sinned and is termed by shari-ah to be a Faasiq (one who wilfully transgresses the laws of Islam).

Although 'salaah and 'sowm are not fardh upon someone who is not of age, by law of shari-ah, neither baaligh, it is important in principle to form a habit so as to educate and instruct such persons with regard to 'sowm and 'salaah before buloogh. The hadith clearly indicates: "When a child reaches the age of seven (7) then instruct the child to perform 'salaah, and when the child reaches the age of 10 (ten), and the necessity arises such child should be punished (spanked) due to negligence in this regard." Similarly when such child has the ability of 'sowm then the child should be made to fast for that number of days.

Q. Which are the valid shar-iy excuses due to which one is allowed to omit a fast?

A. In shari-ah those who are permitted not to fast during the month of Ramadhan are:

1. A musaafier during travel. However, where one does not experience difficulty during travel it is better and virtuous to keep that 'sowm.
2. a sick person, i.e. such an ailment due to which one would be unable to fast, or due to which one's ailment would increase or affliction intensified.
3. extreme advancement in age.
4. a lady who is expecting, i.e. when it is evident and imminent without doubt that such lady's life would be harmed by the fast, or the fetus would be harmed by the 'sowm.
5. a lady who is breast-feeding, i.e. when the infant or

breast-feeding person would certainly be harmed by keeping fast.

6. in the event a fast is causing such intense hunger or severe thirst which would result in loss of life.
7. it is also not allowed for females not to fast during their monthly menses, or even during the period of bleeding after child birth, i.e. during the periods of haidh and nifaas.

Lesson 32

CHAPTER ON SIGHTING THE CRESCENT AND GIVING TESTIMONY

Q. What is the shar-iy rule for the sighting of the crescent for the month of Ramadhaan?

A. It is waajib to make an earnest effort of sighting the crescent on the western horizon after sunset on the 29th of Shabaan, whereas it is musta-hub (desirable) to look for the first moon of the month of Shabaan on the 29th of Rajab so that the month of Shabaan could be correctly calculated.

If the crescent for Ramadhaan is seen on the 29th of Shabaan then it is necessary to fast on the following day. However if the sky on the western horizon was clear, and yet the crescent was not sighted then one should not fast on the following day. Whereas in the event the sky on the western horizon was cloudy or polluted by dust etc. then on the following day one is not to eat or drink anything until 10 (ten) to 11 (eleven) o'clock in the morning. Thus at that time if any satisfactory reliable news is received of the sighting of the first moon for the month of Ramadhaan then one shall form a niyyah

of fast and complete that fast. On the contrary if no reliable satisfactory news is received one may continue to eat or drink. Also in the event the crescent for Ramadhaan was not sighted on the 29th of Shabaan it is makrooh (abhorred and sinful) to fast the following day under this notion that the first moon may have been seen. Such a fast shall not be regarded as one of the month of Ramadhaan but would merely be a nafl fast.

Q. What is the qualified and recognised shahaadat for the sighting of the crescent for the month of Ramadhaan?

A. With regard to the sighting of the new moon for the beginning of the fasting of the month of Ramadhaan, in the event the sky on the western horizon is not clear due to clouds, dust, pollution etc. the shahaadat (testimony) of the undermentioned persons shall well qualify be sufficient and is worthy of recognition. These persons are:

1. One free person or slave whether male or female who is a recognised pious, mindful, upright and practising muslim.
2. A person who is not a known faasiq i.e. a person whose bold and wilful transgression of the teachings of shari-ah is not known, and same seems to be pious, mindful, upright, practising muslim.

Q. What is the qualified and recognised shahaadat for the sighting of the crescent for the day of Iyd?

A. In the event the sky on the western horizon is not clear. It is a shar't (condition) to receive the shahaadat (testimony) of two adult males who are known to be true, recognised pious mindful, practicing, upright muslims or one such adult male and 2 (two) adult females of similar statua for the crescent of Iydu Fi'tr or the new moon of Iydu Adhaa.

Q. What number of persons shahaadat is required when the sky on the western horizon is clear?

A. The minimum number of male adults required to testify by giving shahaadat for the beginning of the month of Ramadhaan and both Iyda in the instance where the sky of the western horizon had been clear is that amount of persons in number who jointly would not be able to tell the untruth, neither would one readily be satisfied that such a group would be able to concoct or connive an incorrect ploy. Instead, by such a group's testimony one would overwhelmingly be satisfied that the crescent had been sighted.

Q. Is the khabar (news) of the sighting of the moon which is received from distant places reliable and worthy of recognition or not?

A. That khabar (information) of the sighting of the new moon which is received by the personal shahaadat (testimony) of a reliable individual is worthy of recognition, e.g. in the event the people in Burma had not seen the crescent, and someone from Bombay had personally given shahaadat (testified) of witnessing the sighting of the moon, in such an instance the keeping of one fast after Ramadhaan as Qadhaa would be compulsory upon those who recognised such shahaadat and testimony of the witnessing of the crescent. However an important preceeding condition to this is that this type of khabar is received in a method which is valid and qualified for recognition by law of shari-ah.

(Note: the khabar (information) by telegram does not fully fulfil the demands of shari-ah in this regard.)

Q. In the event where none besides one particular person had seen the crescent for the beginning of Ramadhaan where upon such person's testimony

did not qualify and the multitude did not fast, is the 'sowm fardh upon such person for that day?

A. Yes, the 'sowm of that day shall be waajib (compulsory) upon such particular individual. Whereas after fasting during Ramadhaan and completing 30 (thirty) fasts the crescent for the first of Shawwal was not sighted then such persons must also fast with all the people on the 31st day.

Lesson 33

CHAPTER ON THE FORMING OF NIYYAH (INTENTION) FOR 'SOWM

Q. Is it necessary to form a niyyah (firm committed intention) for 'sowm?

A. Yes, it is a shar-t (preceeding condition) to form a niyyah (firm committed intention) to perform 'sowm. In the event, one had due to circumstances abstained from eating, drinking and/or indulgence in sexual intimacy from sub-h 'saadiq until sunset without any intent of fasting, same will not be regarded as a fast.

Q. When is it necessary to form a niyyah for fasting?

A. The niyyah for the fardh 'sowm of the month of Ramadhaan the 'sowm of Nath-rul Mu-aiyyan other sunnah fasts and also nafl fasts is allowed and may be formed during the night before beginning such fast. However (if one had not partaken of any food) it is permissible to form the niyyah of fasting upto a time which is shortly before zawwal (midday).

By the term "day" is meant the daylight hours as specified by shari-ah, which is from the beginning of sub-h 'saadiq until the sun has set.

For example when sub-h 'saadiq commences at 4 o'clock and the sun sets at 6 o'clock that shall be a 14 hour day. Hence midday would be 11 o'clock. Therefore the niyyah for 'sowm in the above mentioned instance has to be formed at this time. In addition it is also necessary to form the niyyah of the qadhaa fast of Ramadhaan, any other 'sowm of kafaarah (recompense) of even that of Nath-r ghairul mu-aiyyan before sub-h 'saadiq commences.

Q. How shall one form a niyyah for 'sowm?

A. With regard to the 'sowm of the month of Ramadhaan the fasting of Nath-r Mu-aiyyan, sunnah 'sowm and other nafl fasts one has the choice to either make an intention for that specific fast or merely form an intention that "I am fasting for this day or I am keeping a nafl fast." In any of the aforementioned forms of niyyah the 'sowm shall be valid and complete when done for Ramadhaan during the month of Ramadhaan, the roza of Nath-rul Mu-aiyyan upon its specific days, or other sunnah or nafl fasts upon the recommended days.

However in the case of fasts of Nath-r Ghair Mu-aiyyan or those of kafaarah (recompense of any oath) and Qadhaa of Ramadhaan it is necessary that a specific niyyah must be formed for the relative 'sowm which is being kept.

Q. Is it necessary to orally say the niyyah for 'sowm or not?

A. Niyyah is the forming of a firm committed intent. Therefore it is sufficient to form such niyyah in the heart, although verbal mention of such intent is commendable. There is no harm or defect if one had not orally said the niyyah.

Lesson 34

CHAPTER ON THE MUSTAHUBBAAT OF 'SOWM

(commendable acts worthy of much reward during fasting).

Q. What are the Musta-hubaat of fasting?

A. The Musta-hubaat, (i.e. commendable acts which bring much reward) of 'sowm are:

1. To partake of seh-ri before beginning the fast.
2. To form a niyyah for fasting during the night.
3. To partake of seh-ri during the latter part of the night. This is on condition that one would without any doubt complete eating the seh-ri food before sub-h Saadiq (i.e. commencement of the actual dawn).
4. To break one's fast by partaking of Iftaar soon after sunset. This is on condition that there remain no doubt that the sun had set.
5. To abstain from useless, unpurposeful conversation, evil and vulgar talk, swearing, telling lies, indulge in gheebah, to describe something of a person in their absence which would be offensive when said in their presence.
6. To break one's 'sowm by eating tender or hard dried dates. In the event this is not available one may break the fast by drinking water.

Q. What is termed seh-ri and what is its proper time?

A. To eat and drink something during the last sections and hours of the night before the commencement of sub-h 'saadiq is called "seh-ri". The time of seh-ri is the last section and moments of the night before the commencement of sub-h 'saadiq (i.e. the break of

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5. To abstain from useless, unpurposeful conversation, evil and vulgar talk, swearing, telling lies, indulge in gheebah, to describe something of a person in their absence which would be offensive when said in their presence.
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A. To eat and drink something during the last sections and hours of the night before the commencement of sub-h 'saadiq is called "seh-ri". The time of seh-ri is the last section and moments of the night before the commencement of sub-h 'saadiq (i.e. the break of

actual true dawn). It is sunnah to partake of seh-ri. The eating of seh-ri holds great rewards for the fasting one. Even though one is not hungry a morsel or two should be eaten for the purpose of seh-ri.

CHAPTER ON THE MAKROOHAAT OF 'SOWM

(things which are abhored and sinful during fasting).

Q. What are those things which are makrooh in fasting?

A. Those things which are makrooh (abhored, improper, and sinful) in fasting are:

1. to chew any gum Arabic, or even hold something in one's mouth for sometime.
2. to taste something whilst fasting. However, where a husband is temperamental, unrefined and extremely abusive the wife is permitted by shari-ah to (with the tip of her tongue) slightly taste the seasoning of the food which she is preparing for him.
3. whilst fasting to squat with one's feet very widely apart for the purpose of relieving oneself.
4. to rinse one's nostrils or gargle exclusively by using a lot of water whilst fasting.
5. to collect a huge amount of saliva in one's mouth and then swallow it during fast.
6. to indulge in Gheebah, telling lies and also using vulgar speech, swearing etc.
7. to unnecessarily display ruthlessness, bewilderment, uneasiness and impatience whilst fasting.

8. to unnecessarily delay having a compulsory bath to be performed after sub-h 'Saadiq.
9. to cleanse one's teeth by chewing charcoal etc. or even to use any tooth paste or tooth powder for this purpose.

Q. What are those things which do not cause the fast to be makrooh?

A. Those things which do not cause the 'sowm to become makrooh are:

1. to apply surmah to the eyes. Note: (surmah is antimony, colrium, or precious stones and pearls which is reduced to a fine powder for applying to the eyes. This is done for medicinal or cosmetic purposes . . . Translator).
2. to rub oil on the head or body.
3. to take a shower for cooling off.
4. to use the miswaak even though the miswaak used is of a fresh root or tree branch.
5. to use or smell paak 'taahier Itr.
6. to forgetfully eat or drink something.
7. to involuntarily, (without one's own doing) vomit (in small amount).
8. under normal circumstances to swallow the saliva which is in one's mouth.
9. to accidentally, without one's own doing, swallow a fly or insect, etc. or even inhale any smoke.

It must be understood that fast does not become invalid nor makrooh by any of the aforementioned aspects.

CHAPTER ON THE THINGS WHICH RENDER THE 'SOWM FAASID

(improper and disqualified)

Q. What is meant by the term mufsidaat?

A. By shari-ah mufsidaat, in relation to fasting, is meant are all those things by which the fast is disqualified and becomes invalid and improper. There are 2 (two) types of mufsidaat:

1. those things due to which a Qadhaa fast is only waajib (compulsory).
2. those things due to which both a Qadhaa fast including kafaarah (additional recompense) are waajib.

Q. What are those mufsidaat by which Qadhaa becomes only waajib?

A. Those mufsidaat of 'sowm incidents due to which only a Qadhaa (i.e. fulfilment after expiry of the proper time) becomes waajib are as follows:

1. in the instance when someone had by force pushed something into the fasting one's mouth and a part thereof went down the throat.
2. in the event of the fasting one well-knowing and being aware of the fast gargled and accidentally the water from the mouth went down the throat.
3. in the case the fasting one experiences vomit coming into the mouth after which vomit is swallowed again.
4. in the situation where one had wilfully caused vomit to spew in an amount which is equal to one mouthful.

5. in the happening when one had wilfully by intent swallowed a pebble, a piece of stone, a fruit pit or stone, a bit of sand or a piece of paper.
6. in the event a particle of food was taken out with the aid of the tongue from the cavities of the teeth which is equal in size or larger than a chick pea, and then such small piece was directly swallowed. However in the case where the fragment of food was removed out of the mouth and thereafter again swallowed, irrespective of the size of the particle such fast would be broken and invalid.
7. in the case where one had oil or eardrops put into one's ears.
8. in the instance where one had used snuff and drawn it into the nostrils.
9. when experiencing blood coming forth from the gums which is more in proportion than the saliva in one's mouth and then swallowing such blood mixed with saliva.
10. in the situation where one had forgetfully eaten while fasting, and thereafter intentionally partaking of the food or drink due to the said misunderstanding that one's fast is broken and invalid.
11. in the case where one did not realise that the sub-h 'saadiq had commenced and one had partaken of the seh-ri after which one was informed that at that time sub-h 'saadiq had already begun.
12. in the event one had intentionally broken a 'sowm which was besides that of Ramadhaan.
13. in the instance where one had broken the fast by partaking of Iftaar on the evening when the sky was polluted by dust or covered by clouds and one had imagined that the sun had already set, whilst in fact it had not yet set.

Note: In any one of the aforementioned happenings only a Qadhaa fast has to be kept.

Q. In which particular situation of fasting are both a Qadhaa and kafaarah compulsory?

A. A Qadhaa 'sowm including kafaarah are waajib (compulsory) when one, while fasting during the month of Ramadhaan, experience the following:

1. in the event one had wilfully and intentionally consumed such a thing which in normal circumstances is eaten as food, taken as medicine or consumed and inhaled for more satisfaction.
2. in the instance where one had wilfully and boldly indulged in sex.
3. in the situation where one did intentionally have blood removed by cupping or where one had applied surmah (antimony) to the eyes, and then whilst being under impression that one's 'sowm had become invalid one had eaten or drunk something.

Note: in the aforementioned instances both a Qadhaa and kafaarah shall be waajib.

Q. Is it permissible for one to continue eating and drinking after one's roza during the month of Ramadhaan had broken?

A. It is not permissible for one to continue eating and drinking after one's fast had been broken and become invalid during the month of Ramadhaan. In fact it is necessary that such a person abstain from eating on that day.

In the situation where a musaafir returns home during the day or an underage young boy becomes baaligh (due to bodily reactions etc.) during the day or a lady who is in her Haidh (monthly menses) or nifaas (period of bleeding after childbirth) becomes taahier and paak during the day, or an insane person

becomes healthy and regains sensibility and awareness during the day, each one of them is required to pass the remainder of the day like a fasting person. It is waajib for such a person to abstain from eating until sunset on that day.

Q. Does a kafaarah (recompense) become waajib by breaking any other fast besides the 'sowm of the month of Ramadhaan?

A. A kafaarah (recompense) becomes waajib only by breaking the 'sowm of the month of Ramadhaan. By causing any other fast besides the 'sowm of Ramadhaan to become invalid, kafaarah does not become waajib. This rule also applies to Qadhaa fasts which are being kept after Ramadhaan had past.

Lesson 36

CHAPTER ON THE QADHAA OF 'SOWM

(i.e. repeating a fast after its proper time has expired)

Q. How many different instances are there for the Qadhaa of a fast becoming waajib?

A. Those situations by which the qadhaa and repetition of such 'sowm after its time has expired becomes waajib (compulsory) are as follows:

1. The omission of any 'sowm which is fardh, waajib, or waajib mu-aiyyan without any valid shar-iy excuse.
2. The inability to fast by which some fasts remain unkept due to a valid shar-iy excuse.
3. Whilst fasting for some reason or other such fast become invalid or was broken.

Note: In any one of the aforementioned happenings only a Qadhaa fast has to be kept.

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2. The inability to fast by which some fasts remain unkept due to a valid shar-iy excuse.
3. Whilst fasting for some reason or other such fast become invalid or was broken.

Q. When do Qadhaa fasts have to be kept?

A. Qadhaa fasts should be kept when one is able to do so during the year. However it is best to fulfil this responsibility as soon as possible. Any unnecessary delay in this regard is harmful, undesirable and improper.

Q. Is it necessary to keep Qadhaa fast consecutively or not?

A. One may choose to keep the Qadhaa 'sowm together, consecutively or separately by skipping a few days. Both methods are allowed.

Q. What should one do in the event one did not keep the Qadhaa fast of the past Ramadhaan and the next Ramadhaan had commenced?

A. In this situation it is necessary that one keep the 'sowm (fardh) of the present Ramadhaan. Thereafter immediately this particular Ramadhaan passes the unkept Qadhaa should be completed.

Q. What is the rule when one had broken a nafl fast?

A. The Qadhaa of such nafl fast is waajib since any nafl 'salaah or fast become waajib once it has commenced.

Q. What has to be done if one does not have the ability and strength to keep fasts?

A. In the event one had become so old and infirm that one could not fast, nor is there any hope of regaining strength and ability to do so or in the instance where one had become so ill that any hope of regaining health and strength is not envisaged then in both these distressing conditions one is allowed to give a fidyaah in place of a fast.

Q. What is Fidyaaah for a fast?

A. (Note: fidyaah is a disbursement as compensation for inability due to extreme illness and weakness from

age.) The fidyaah for each day's fast is 1,814 kg of wheat or 3,174 kg of barley. One has the choice to either give any other wholesome food grain e.g. rice, indian millet etc. to the equivalent of this amount in value or even the value of the same in money.

The fidyaah for 'salaah is also 1,814 kg of wheat or 3,174 kg of barley. The calculation of the number of 'salaahs per day is 5 (five) fardh 'salaah and also 1 (one) waajib 'salaah, being a total of 6 (six) namaazs (i.e. 1,814 kg of wheat multiplied by 6 equals to 10,884 kg of wheat).

It must be understood that in the matter of 'salaah until one is able to perform 'salaah by means of signs of the head it is required and fardh to perform such 'salaah. Nevertheless once a person is unable to make a sign of the head for performing 'salaah and in this state of inability the times of six following 'salaah has lapsed or in this state such person passes away the 'salaah would not remain fardh any more.

Hence the method for giving a fidyaah for namaaz is that fidyaah would be calculated for those namaazes which were not performed and became Qadhaa during the period when one had the ability to perform 'salaah, even though it was by means of the signs of the head and then one had passed away without fulfilling this responsibility in such dire, distressing situations fidyaah could be given.

Q. In the case where a person passes away with the responsibility of a number of Qadhaa fast due to unkept 'sowm, can someone else thereafter keep such fasts on the dead person's behalf?

A. This cannot be done since the responsibility of the unkept 'sowm cannot be waived or removed from the dead person. However the heirs of the deceased are allowed to give fidyaah for such unkept 'sowm.

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A. One may choose to keep the Qadhaa 'sowm together, consecutively or separately by skipping a few days. Both methods are allowed.

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age.) The fidyaah for each day's fast is 1,814 kg of wheat or 3,174 kg of barley. One has the choice to either give any other wholesome food grain e.g. rice, indian millet etc. to the equivalent of this amount in value or even the value of the same in money.

The fidyaah for 'salaah is also 1,814 kg of wheat or 3,174 kg of barley. The calculation of the number of 'salaahs per day is 5 (five) fardh 'salaah and also 1 (one) waajib 'salaah, being a total of 6 (six) namaazs (i.e. 1,814 kg of wheat multiplied by 6 equals to 10,884 kg of wheat).

It must be understood that in the matter of 'salaah until one is able to perform 'salaah by means of signs of the head it is required and fardh to perform such 'salaah. Nevertheless once a person is unable to make a sign of the head for performing 'salaah and in this state of inability the times of six following 'salaah has lapsed or in this state such person passes away the 'salaah would not remain fardh any more.

Hence the method for giving a fidyaah for namaaz is that fidyaah would be calculated for those namaazes which were not performed and became Qadhaa during the period when one had the ability to perform 'salaah, even though it was by means of the signs of the head and then one had passed away without fulfilling this responsibility in such dire, distressing situations fidyaah could be given.

Q. In the case where a person passes away with the responsibility of a number of Qadhaa fast due to unkept 'sowm, can someone else thereafter keep such fasts on the dead person's behalf?

A. This cannot be done since the responsibility of the unkept 'sowm cannot be waived or removed from the dead person. However the heirs of the deceased are allowed to give fidyaah for such unkept 'sowm.

CHAPTER ON KAFAARAH

(recompense)

Q. What is the kafaarah for breaking a fast?

A. The kafaarah recompense of breaking a fast is that one must let a slave be free. However in many a country there are no slaves, therefore one is left with two types of kafaarah which may be adopted. The first is that one fasts for two months continually without a break. The second is that in the event one does not have the ability to fast for two months continually, then such a person may feed 60 (sixty) miskeens 2 (two) full meals. (A miskeen is a person who is destitute and extremely needy to the extent that such person is forced to beg for a daily food ration.) Alternatively, one may give to each miskeen 1,814 kg of wheat or its equivalent value in money. One may also give the equivalent value of the wheat in some other wholesome food grain e.g. rice, indian millet, barley, etc.

Q. Is it permissible to give the total amount of grain per person per day which is 108,84 kg in total to one person only?

A. It is permissible to give one day's ration of grain daily. One is also allowed to feed a miskeen 2 (two) meals daily for 60 (sixty) days. However if one had given a miskeen more than the required amount on one day such extra grain shall not be regarded as kafaarah. Any amount in excess of the required daily weight of grain or value in currency shall not be calculated as kafaarah.

Q. Is it permissible to give a miskeen any amount less than 1,814 kg of wheat or its value?

A. This is not allowed. In fact with regard to kafaarah it is not permissible to give one miskeen person any amount less than, or in excess of 1,814 kg of wheat or its value per day.

Q. What is the rule if someone had broken more than one fast during the month of Ramadhaan?

A. In the instance where one had broken or caused more than one fast of Ramadhaan to become invalid only one kafaarah shall be waajib.

CHAPTER ON IE-TIKAAF

Q. What is called Ie-tikaaf?

A. The meaning of Ie-tikaaf is to seclude oneself in the masjid with the express niyyah (intention) of Ie-tikaaf for the remembrance of Allah. This must be done in a masjid where five daily 'salaah with jamaa-ah are performed.

Q. Why is the mere seclusion in the masjid regarded as Ibaadah?

A. Since a person chooses to stop his movement and activity with regard to his daily necessities, entertainment, travel and his daily occupation etc. with the express niyah of attaining Allah's pleasure one remains secluded in the masjid. This sincere act could only be regarded as nothing else but Ibadat (worship of Allah).

Q. Where must a lady perform Ie-tikaaf?

A. Females should perform Ie-tikaaf in that area of their home where they would normally perform their 'salaah. This seclusion should be done with the express niyah of Ie-tikaaf. Ladies in Ie-tikaaf must not leave the room chosen for seclusion for any work or domestic duties. However they may only leave this area for the purpose of visiting the toilet for relieving themselves. Females in Ie-tikaaf are not allowed to go to other areas of the house e.g. veranda, courtyard, porch or other rooms.

Where however there is no fixed place for 'salaah in the home, and the desire to observe Ie-tikaaf is present then a room or particular area of the house should be defined for the purpose of Ie-tikaaf, and the Ie-tikaaf be performed in that particular place.

Q. Mention some benefits of Ie-tikaaf?

A. Some benefits of Ie-tikaaf are as follows:

1. the person performing Ie-tikaaf in reality entrusts his body and complete time solely to the worship and Ibadat of Allah.
2. the person performing Ie-tikaaf is saved from numerous sins and also confrontations and differences with others.
3. the person in Ie-tikaaf at all time attains the reward of being busy and occupied in 'salaah. This is because the objective of Ie-tikaaf is that the Mu-takief (person in Ie-tikaaf) lays his life and time down in the masjid by anxiously waiting for 'salaah with jama-ah.
4. whilst in Ie-tikaaf the Mu-takief emulates a semblance of the angels in a manner that the person in Ie-tikaaf remains occupied in Allah's Ibaadah, say-

ing the tasbeeh and taqdees of Allah (i.e. mentioning Allah's grace and sanctity and also expressing his purity from all faults).

5. since the masjid is Allah's house, the person in Ie-tikaaf is like a neighbour or guest before Allah.

Q. How many types of Ie-tikaaf are there?

A. There are 3 (three) types of Ie-tikaaf:

1. Waajib, (i.e. compulsory Ie-tikaaf).
2. Sunnah Mu-akkadah, (i.e. an Ie-tikaaf which Rasulullah ﷺ did and commended us to do).
3. Musta-hub, (i.e. Ie-tikaaf which is desirable for anyone entering the masjid). Note: This Ie-tikaaf is also termed "Nafl Ie-tikaaf" . . . Translator.

Q. Which type of Ie-tikaaf is waajib?

A. The Ie-tikaaf due to Nath-r is waajib. This type of Ie-tikaaf is when a person takes an oath that he will perform a fixed number of days Ie-tikaaf for Allah or in the event one makes a vow of thanks giving to Allah that if Allah fulfils a certain wish, one would perform so many Ie-tikaaf.

Q. Which type of Ie-tikaaf is sunnah Mu-akkadah?

A. The Ie-tikaaf during the Asharah Akheerah, i.e. the last 10 (ten) days of Ramadhaan is sunnah Mu-akkadah. This Ie-tikaaf begins at sun set on the 20 (twentieth) day of Ramadhaan and terminates upon the sighting of the crescent for Iydul fi-'tr.

This is irrespective of whether this sighting takes place on the 29 (twenty-ninth) of the month or the month of Ramadhaan is completed in 30 (thirty) days. In both instances this particular sunnah is fulfilled. This Ie-tikaaf is sunnah Mu-akkadah Alal Kifayah, i.e. by a number of persons carrying out

this duty the responsibility which lies upon the entire community is fulfilled.

Q. Which type of Ie-tikaaf is musta-hub?

A. Besides the aforementioned waajib and sunnah mu-akkadah Ie-tikaaf other Ie-tikaaf done during the year is musta-hub, (rewardful and desirable). Musta-hub Ie-tikaaf could be performed at all times during the year.

Q. What are those shara-it whereby Ie-tikaaf would be valid?

A. Those preceeding conditions which are shara-it of Ie-tikaaf are as follows:

1. to be a muslim.
2. to be in state of Tahaarat, (i.e. clean to qualify for purpose of worship) from Hadathul-Akbar or Haidh or Nifaas.
3. to be of sound mind and of a discerning disposition.
4. to form a firm niyyah.
5. to perform Ie-tikaaf in such a masjid where the five daily 'salaah are performed with jamaa-ah.

All the aforementioned conditions are applicable to Ie-tikaaf in general, whereas 'sowm is additional shar-t for Waajib Ie-tikaaf.

CHAPTER ON THE MUSTAHUBAAT OF IE-TIKAAF

(i.e. things which are desirable and rewardful)

Q. Which things are musta-hub, during Ie-tikaaf?

A. The following things are musta-hub, desirable and rewardful during Ie-tikaaf:

1. To have discussions on matters promoting piety and goodness.
2. The tilawaat and recitation of Allah's Book, the Quraan.
3. To remain occupied in reciting salaah alan Nabi, (i.e. Durood sharief which is the conferring of blessing and mercy upon Rasulullah ﷺ).
4. To study Deeni Ilm, give religious tuitions and have talks and discourses on Deeni (spiritual) upliftment and wise counselling.
5. To perform the sunnah Ie-tikaaf in the Jaame Musjid of one's town.

CHAPTER ON THE DURATION OF IE-TIKAAF

Q. What is the minimum period of an Ie-tikaaf?

A. Since 'sowm is a shar-t for waajib Ie-tikaaf the minimum period shall be 1 (one) day. Therefore it would be incorrect to make a vow of Ie-tikaaf for any period of 2 (two) to 4 (four) hours or even for 1 (one) night.

The duration specified for the sunnah mu-akiddah Ie-tikaaf is the last 10 (ten) days of the month of Ramadhaan (this is known as Asharah Akheerah).

In addition there is no fixed minimum duration for nafl Ie-tikaaf. Thus a nafl Ie-tikaaf could be performed over 5 (five) or 10 (ten) minutes only. If one regularly on entering the masjid forms a niyyah of Ie-tikaaf, the reward of numerous Ie-tikaafs performed daily would be attained. (Nafl Ie-tikaaf is also termed Musta-hub Ie-tikaaf).

CHAPTER ON THOSE THINGS WHICH ARE ALLOWED IN IE-TIKAAF

Q. For what reason is the Mu-takief allowed to leave the masjid?

A. The Mu-takief could leave the (defined) masjid area for the following reasons only:

1. To answer the call of nature (when necessary).
2. To perform a waajib ghusl, i.e. a bath by rule of shari-ah (due to a wet dream).

3. To perform jumu-ah 'salaah (if it is not performed in that masjid). It is only permissible to leave for jumu-ah 'salaah after midday just prior to the commencement of the khu'tbah. Also sufficient time should be allowed so that such mu-takief be able to perform 4 (four) rak-aat sunnah 'salaah before jumu-ah (then to return immediately after performing the sunnah rak-aat succeeding the jumu-ah).

4. To go and call out the athaan at the fixed place for that purpose (this is in the event no athaan at all had been called out for a fardh 'salaah and there is none other than the mu-takief to fulfil this duty).

Q. What distance is one allowed to go for the call of nature?

A. One is allowed to leave the masjid and go home to answer the call of nature, even if such dwelling is not closeby. However, in the instance where one has more than one home then it is necessary for such a mu-takief to go to that home for answering the call of nature which is closest to the masjid in which Ie-tikaaf is being performed.

Q. Is the mu-takief allowed to leave the masjid to perform a janazah 'salaah?

A. In the event a Mu-takief on commencing Ie-tikaaf had formed a specific niyyah that should there be a janazah 'salaah of a specific person then he shall perform that 'salaah. In this particular instance the mu-takief would be allowed to leave the masjid for that 'salaah and return. Whereas in the case where such particular niyyah is not formed the mu-takief is not allowed to leave the masjid for a janazah 'salaah.

Q. Which other things are permissible in Ie-tikaaf?

A. Some additional things which are allowed in the masjid during the Ie-tikaaf are:

1. To eat and sleep.
2. To purchase things which are required there, (this is on condition the article of sale is not brought in to the masjid at the time of the transaction).
3. To contract and accept a nikkah (marriage) in the masjid.

CHAPTER ON THE MAKROOHAAT AND MUFSIDAAT

(i.e. things to be avoided which are sinful and things which invalidate Ie-tikaaf.)

Q. Which things are makrooh in Ie-tikaaf?

A. Those things which are makrooh, to be avoided and sinful during Ie-tikaaf are as follows:

1. to remain completely silent and regard such silence as Ibaadah.
2. to bring one's goods of trade into the masjid, be it for selling or purchasing purposes and also to then conduct such business there.
3. to talk about worldly affairs, have unpurposeful, nonsensical discussions or even to indulge in altercations or use vulgar language.

Q. Which things would cause Ie-tikaaf to become null and improper?

A. Those things which cause the Ie-tikaaf to become faasid, improper and invalid are as follows:

1. to leave the (defined) masjid area without any valid shar-iy excuse, irrespective whether this had happen by error or intention.

2. to commit an act of intercourse during Ie-tikaaf.

3. to leave the masjid due to a valid shar-iy excuse and thereafter to remain outside the masjid for any period which is longer than absolutely necessary (e.g. one left the masjid to relieve himself, and then remained at home for some time after completing one's necessity of a visit to the toilet).

4. to leave the masjid because of illness or fear.

In such instances one's Ie-tikaaf shall be faasid.

Q. Is the repetition of an Ie-tikaaf compulsory after it had become faasid and invalid?

A. By any case of fasaad the Qadhaa (repeating Ie-tikaaf after its proper time had lapsed) is waajib and compulsory in respect of the waajib Ie-tikaaf only. There is no Qadhaa which is compulsory for infringement during sunnah and nafl Ie-tikaaf.

Lesson 40

CHAPTER ON NATH-R OR MANNAT

(i.e. taking an oath or making a vow).

Q. What is the rule of making a vow?

A. Mannat (making a vow) is permissible. However once a vow is made it is waajib and compulsory to fulfil such mannat.

Q. Is it compulsory to fulfil any and every Mannat?

A. It is only waajib to fulfil the commitment of such a vow which is not contrary to the tenants of shari-ah and the conditions mentioned in the vow are found or had successfully been completed.

There is no obligation neither any compulsion to fulfil the demands of any vow which was made for matters prohibited in Islam. Hence, completing the commitment of a vow which is against shari-ah is not allowed.

Q. What are those shara-i't by which a mannat will be correct?

A. Some fundamental shara-it for a mannat to be 'saheeh correct and proper are that:

1. A Mannat be made solely for the worship and Ibaadah of Allah (e.g. in the event one had taken a vow that if Allah fulfils a certain wish or proposed work one shall perform a certain Ibaadaat of Allah such as 2 (two) rak-aat of 'salaah, keeping of 'sowm, feeding of a number of miskeen or distributing a thousand rands sadaqah, etc.).
2. That one is able to accomplish the proposed conditions in such a mannat, (e.g. The conditions of the mannat should not be impossible to fulfil. For instance to make a vow that when a certain objective of mine is completed I will distribute the goods of a certain person's shop as charity. This type of mannat is improper and incorrect because someone else's shops goods may possibly all not belong to the person making the vow, nor does such person have the ability or consent to do so with someone else's property). There are some other shara-it regarding mannat which you would learn when studying other detailed kitaabs.

Q. What is the rule of making a vow in the name of any Pier or Waliy?

A. It is haraam and totally prohibited to make any vow or oath in the name of anyone besides Allah most high. This is because making a vow or a mannat is

regarded as a type of an Ibaadah and commitment, whereas (muslims firmly believe that) none ever is worthy of worship besides Allah most high.

Lesson 41

CHAPTER ON ZAKAAT

(which is one of the faraa-idh of Islam)

Q. What is called zakaat?

A. Zakaat is that specific portion of a person's wealth which has to be given to the poor and needy by which they shall be made the owners thereof. Hence it should be understood that just as 'salaah and 'sowm are modes of worshipping Allah by the physical involvement and action of the body, similarly zakaat is a form of Ibaadah done by means of wealth, goods and assets.

Q. Is the distribution of zakaat fardh or waajib?

A. Fulfilling one's duty of zakaat is fardh. The authentication and establishment of zakaat as a fardh of Islam has been mentioned in the Quraan and ahaadith of Rasulullah ﷺ. One who refutes zakaat being a fardh shall be out of the pale of Islam. (This type of firm belief and conviction is tantamount to disbelief and kufr-h.)

Q. How many shara-i't are there for zakaat becoming fardh?

A. The shara-it for zakaat becoming fardh are as follows:

1. To be a muslim.
2. To be a free person, (not a slave).

3. To be of sound mind and understanding, (not insane, etc.).
4. To be of age by law of shari-ah.
5. To own wealth to the value of ni'saab (ni'saab is the wealth which makes one liable for zakaat).
6. For this ni'saab to be in excess of one's basic requirements after payments of debts.
7. To be the owner of such excess wealth which equals to ni'saab and which had remained in one's possession for a full Islamic year.

Thus zakaat shall not be fardh upon the wealth owned by a kaafier, a slave, an insane person, or a young boy who is under age by law of shari-ah.

Similarly such a person who owns wealth which is not equal to the ni'saab, or owns wealth which is equal to the ni'saab but is a debtor, or such a person who has wealth to the value of ni'saab but this would not remain with him for the full year, shall all be not liable for zakaat, nor is zakaat fardh upon them.

CHAPTER ON THE TYPES OF WEALTH ON WHICH ZAKAAT IS FARDH AND ALSO THE NI'SAAB OF ZAKAAT

Q. On which types of wealth is zakaat fardh?

A. Zakaat is fardh on gold and silver, (be it in the form of bullion, jewellery, cash, etc.) and also on all types of merchandise and goods for trading purposes.

Q. Does the explanation "gold and silver" mean coins and currency of something else?

A. In all items of gold and silver zakaat is fardh, (e.g. gold coins, currency, jewellery, brocades, utensils, bullion, tools, moulds, dyes, or any other form).

Q. Is zakaat fardh on precious stones?

A. Zakaat is fardh in the instance where precious stones are for trading purposes. However if precious stones are collected not for speculation and trading zakaat shall not be fardh. This is irrespective of the value of such precious stones.

Similarly if one has utensils made of copper or brass, the value of which exceeds the amount of ni'saab, or one has a house or business premises etc. the value of which is more than ni'saab and same is also rent producing, or one has various types of goods, tools, furniture, clothing, etc. which are all for usage and not for business purposes then in all the aforementioned instances zakaat shall not be fardh.

Q. What is the rule of zakaat on Government Reserve Bank notes when one owns such notes to the value of ni'saab?

A. Zakaat shall be fardh when the stipulated calculations of ni'saab is possessed in the form of Government Reserve Bank currency notes.

Q. Is zakaat fardh in an instance where a small amount of gold and silver which on there own do not cover the required ni'saab for zakaat?

A. In this situation one has to assess that if the gold possessed is not equal to the value of 87,48 grms, or the silver possessed is not equal to the value of 612,36 grms, but the value of both combined is equal to the value of either the nisaab of gold or silver, then zakaat will be fardh. On the contrary if both metals combined do not equal to the value of either the ni'saab of gold or silver then zakaat will not be compulsory.

3. To be of sound mind and understanding, (not insane, etc.).
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Q. Is zakaat fardh in the event one does not possess any silver coins or jewellery at all, but however one does possess approximately 40 grms of gold only whilst its value is equal to or even more than the ni'saab of silver?

A. In such an instance zakaat is not fardh upon the said person.

Q. What is meant by the term "goods for trade"?

A. Merchandise which is purchased for resale to earn a profit is term "Maalut-Tijaarah". This is irrespective of such "Maal" comprising of various commodities and items, e.g. grain, sugar, material, linen, shoes, carpeting, etc.

Q. What is the term "Ni'saab" in relation to zakaat?

A. For all those types of wealth and assets upon which zakaat is fardh the shari-ah has stipulated a minimum fixed amount upon which zakaat becomes fardh. This fixed amount of wealth which makes one liable for zakaat is called ni'saab.

Q. What is the ni'saab for gold and silver?

A. The ni'saab of gold and silver fixed by Rasulullah ﷺ is as follows:

NISAAB		Grams	Tolas	Grains	Troy Oz.
Gold	20 Mithqaals	87,48	7,5	1 350	2,8125
Silver	200 Dier-hams	612,36	52,5	9 450	19,6875

The rate of zakaat which was fixed by Rasulullah ﷺ is 2,5% (1/40) i.e. 2,5 cents in a rand.

Q. What is the ni'saab of goods for trade?

A. Articles that are purchased for resale are referred to as merchandise. The ni'saab for zakaat on merchandise is the same as that for cash calculated

upon gold and silver i.e. if the value of the articles is equivalent to the value of 87,48 grms of gold (2,8125 troy ounces) or 612,36 grms of silver (19,6875 troy ounces) or more, then zakaat will be given at the rate of 2,5% or (1/40).

Lesson 42

CHAPTER ON THE METHOD OF DISTRIBUTING ZAKAAT

Q. What is the proper method of distributing zakaat?

A. The amount of Zakaat which has become waajib must be given to a deserving person who qualifies as a recipient of zakaat by law of shari-ah. The giving of this zakaat must be done solely, sincerely and for the sake of Allah. Also the deserving recipient of zakaat must be handed the zakaat and made the proper owner thereof.

A poor man cannot be paid for his work from zakaat, nor can zakaat be given in payment of anyone's services, except when an Islamic Government pays salaries to persons appointed by such Government to collect zakaat.

However zakaat can be distributed amongst deserving recipients by purchasing merchandise to give to the poor one's zakaat in kind.

Q. When should one fulfil the duty of zakaat?

A. When such excess wealth or effects which is equal to/or exceeds the value of ni'saab, and which is possessed for a full Islamic year, (i.e. a complete lunar year) zakaat becomes compulsory. This fardh responsibility must be carried out immediately once zakaat becomes compulsory. Any delay in this regard is improper and not desirable.

Q. Is one allowed to distribute zakaat before a full Islamic year had passed?

A. It is permissible for one who owns excess wealth or effects which is equal to/or exceeds the value of ni'saab, to perform the duty of zakaat before the completion of a full Islamic year.

Q. Is it necessary for one to form a niyah of zakaat when fulfilling such a responsibility?

A. Yes, it is fardh to form a niyah when carrying out the obligation of zakaat. However, if it is necessary one must at least form a niyah of zakaat when putting aside an amount for zakaat, or form a niyah that by this amount one would give as zakaat to the needy.

Whereas in the event anyone had given cash without any niyah or thought and thereafter decides to form a niyah of zakaat of such assistance, the zakaat would not be valid.

Q. Is it necessary to disclose to a recipient of zakaat that zakaat is being given?

A. It is not necessary to reveal to a needy person to whom zakaat is given, that the cash or kind that is given is zakaat. One may give a deserving person zakaat describing it as a present, or even giving zakaat to the children of a deserving couple calling it an Iyd present or Iydiy. In both these cases one's zakaat would be valid and fulfilled.

Q. What is the rule when one did not give zakaat at the end of a complete year after which everything was lost?

A. In the event zakaat on wealth was not being given at the end of the Islamic year, and all that wealth either was lost or stolen then such wealth shall be exempt from zakaat. (If one deliberately gives away or

destroys his wealth then zakaat still remains waajib —Translator).

Q. What is the rule when after a complete year has past and then one had given his wealth as charity for Allah's pleasure?

A. In the instance a full Islamic year has elapsed and incidently (without the niyah of zakaat) one gives away all his wealth or charity, then that amount of wealth is exempt from zakaat.

Q. What is the rule in the case where a full Islamic year has passed by and then either one gave part of one's wealth as charity or a portion of one's wealth is destroyed?

A. In the case where a portion of one's wealth is given either as charity, or part of one's wealth is destroyed after a full year has elapsed then only that amount which had been given as charity or was destroyed is exempt from zakaat. However zakaat will still be due on the remainder if such wealth is equal to ni'saab.

Q. In the case of silver, does one have to give zakaat of the silver according to its weight or its value?

A. The zakaat to be given in such a case would be by weight in silver, e.g. if one owns one hundred silver coins of 1 (one) troy ounce each, then after a full Islamic year has passed one would be liable to give 2,5 troy ounces as zakaat. However such individual is given a choice whereby zakaat could be given either in the form of silver weighing 2,5 troy ounces or its value in currency. Which ever method is adopted zakaat shall be fulfilled.

However, this rule is only applicable where the value of silver as a metal and silver as a proof coin are similar in price. In the instance where there is a

difference in price the value of such precious metal will be taken into consideration. In the case where the value of a silver coin is less than the precious metal itself one should not calculate zakaat by the value of such proof stamped coin. In this particular circumstances if zakaat was calculated on the basis of the coins value, zakaat shall not be completely fulfilled.

Q. When zakaat becomes waajib by means of silver can zakaat be given on such wealth from some other type of commodity?

A. Yes, one may distribute zakaat to the value of the amount of silver which has become waajib in the form of other commodities. This could be done by purchasing other items besides silver such as material, grain, etc.

Lesson 43

CHAPTER ON THE MA'SAARIEF OF ZAKAAT

(recipient of zakaat)

Q. What is meant by the term "Ma'sarifuz zakaat"?

A. That person whom one is allowed by law of shari-ah to give zakaat is called a "Ma'srafuz zakaat". The word "Ma'sarif" is the plural of "Ma'sraf". By "Ma'sarifuz zakaat" is meant all the people who qualify as recipients of zakaat.

Q. Which types of people are the "Ma'sarifuz zakaat"?

A. The present day (disputed) ma'sarif of zakaat are as follows:

1. FUQA'RAA—people who are poor possess more than their basic needs but do not possess wealth equal to ni'saab.

2. MASAKEEN—people who are destitute and extremely needy to the extent that they are forced to beg for their daily food ration.

3. AL GHAARIMEEN—those persons that have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.

4. IBN US SABEEL—those persons who are musaafirs (travellers in the view of shari-ah) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given zakaat in order to fulfil travel needs to return home.

Q. Is one allowed to give zakaat to institutions and madrasahs where Islamic Deeni Ilm is taught?

A. Yes, one may give zakaat to muslim pupils (who are of age by law of shari-ah and qualify to be recipient of zakaat) seeking Islamic Deeni Ilm (religious knowledge of Islam) at muslim institutions madrasahs and places of learning. There is also no harm in handing over one's zakaat to the principals or rectors of such places of learning so that the zakaat funds shall be used for the necessary expenses or muslim scholars seeking Islamic Deeni Ilm at such venues.

Q. Which persons cannot be given zakaat?

A. Zakaat cannot be given to the following:

1. A wealthy person, i.e. such a person upon whom giving zakaat is fardh. This rule also applies to that person who owns and possess goods equal to the value of ni'saab which are in excess of one's basic daily needs. For instance when a person has more copper utensils than basically required for daily use

and the value of which is equal to ni'saab, then it is not halaal (allowed) for such a person to receive zakaat. This is inspite of the fact that it is not compulsory nor waajib for this type of person to give zakaat upon such utensils.

2. The Banu all the children of Sayidatina Faatima R.A. and all the members of Rasulullah ﷺ family and wives R.A.

2.1 The "Sayyids" and the Banu Haasim. By Banu Haasim is meant the children and progeny of Haarith bin Abdul Muttalib R.A., Jaffer R.A., Aqeel R.A., Abbas R.A. and Ali R.A.

3. One's parents, paternal grandparents (Dada, Dadi) maternal grandparents (Nana, Nani) or those above them in the same lineage.

4. One's children i.e. sons, daughters, sons' off-spring and daughters' off-spring or those who are lower from this same lineage.

5. A husband and a wife, i.e. a husband cannot give zakaat to a wife, nor can a wife give zakaat to a husband.

6. A non-muslim.

7. Those children of a well to do person who are not of age by law of shari-ah. It is not permissible to give one's zakaat to any of the afore-mentioned persons.

Q. In which cases can zakaat money or goods be used?

A. It is not allowed that zakaat in kind or as money be used where the qualifying recipient of zakaat does not become the owner of such zakaat (e.g. using zakaat for kaf'n of a may-yit or using zakaat to pay the debt of a may-yit, or using zakaat for the building, the floor cover, water cans or items of

usage of a masjid is not allowed by the law of shari-ah.

Q. Is it permissible to give one's zakaat to a person who owns only one modest home and live upon the rentals earned there from, but in reality such person has no other wealth and is poor, and in need of assistance?

A. Yes, one is allowed to give such a person. This is because a basic dwelling is from among the "Haa jatul A'sliyah", (fundamental necessity). Nevertheless whenever such a person comes to things in excess of this type of individual to accept zakaat.

Q. Is one's zakaat fulfilled in the event one had regarded someone to be needy and later it is found that such a person is not needy to receive zakaat, or it was realised that such a person is a "Sayyid" (descendant of Rasulullah ﷺ family) or such a person happens to be relative who could not be given zakaat?

A. Yes, in all the afore-mentioned instances the zakaat given will be valid. One would not have to give such zakaat over again.

(Note: The recipient must therefore be honest. If one is not entitled to zakaat then one should not accept it, and clarify the position—Translator.)

Q. Who should one preferably give zakaat to because it is commendable, virtuous and better?

A. First and foremost zakaat should be given to one's close relatives, e.g.

1. A brother
2. A sister
3. The children of a brother (nephews and nieces = bhatija, bhatijee—or in Gujarati, bhatrija, bhatrijee).

4. The children of a sister (nephews and nieces = bhanja, bhanjee).
5. The paternal uncle
6. The paternal aunt (Father's sister)
7. The maternal aunt (mother's sister)
8. The maternal uncle (mother's brother)
9. Mother-in-law
10. Father-in-law
11. Any needy member amongst one's in-law's family. Giving one's zakaat to the afore-mentioned persons is greatly reward-bearing. After them in sequence of preference are those destitute and needy neighbours, and the one's own town folks who being given zakaat. Then preference should be given to give one's zakaat to those deserving people of the world whereby the Deen if Islam shall benefit e.g. pupils are seeking Islamic Deeni Ilm.

Lesson 44

CHAPTER ON 'SADAQATUL FI'TR

Q. What is called 'sadaqatul fi'tr?

A. The term "Fi'tr" means to break a fast, or to be without a fast. Allah Taa'ala has fixed a certain 'sadaqah (charity) for the muslims. This 'sadaqah has to be given when the month of Ramadhaan ends, as a gesture of happiness and appreciation to Allah at the end of fasting. This charity of thanksgiving is called "'Sadaqatul Fi'tr". It is for this reason that the day of Iyd which follows the sacred month of fasting, Ramadhaan, is called Iydul Fi'tr.

Q. Upon whom is 'sadaqatul fi'tr compulsory?

A. Sadaqatul Fi'tr is waajib upon every adult muslim who is a free person, (not a slave) and who possesses goods free of debts in excess of one's daily needs to the value of the ni'saab upon which zakaat is obligatory.

Q. Is the required ni'saab which make 'sadaqatul fi'tr waajib the same as the ni'saab of zakaat which has been explained?

A. The amount which is fixed for ni'saab of zakaat and 'sadaqatul fi'tr is the same, i.e. 19,6875 troy ounces of silver. However the difference between the ni'saab of zakaat and the ni'saab of 'sadaqatul fi'tr is that for zakaat to become fardh it is necessary that one has to own the specific amount of silver, gold or goods for trade.

Whereas in the case of 'sadaqatul fi'tr becoming waajib the ownership of the specified extent of those three commodities is not a necessary criteria. With regard to the ni'saab of 'sadaqatul fi'tr everything that one owns and possesses is taken into consideration. Nevertheless the aspects of possessing goods free of debts in excess of one's daily needs is a shar-t (preceding conditions). This rule applies to both ni'saabs, i.e. zakaat and 'sadaqatul fi'tr.

Therefore in the event a person owns personal clothing in excess of the fundamental basic minimum requirements, or owns other personal effects, copper, brass, porcelain utensils, etc. or even a house which stands unused and empty or other tools, instruments and goods which are in excess of one's daily needs then the value of all such things would be calculated. In the instance where the value of same is equal to or in excess of ni'saab, zakaat would not be fardh at the time upon such personal

effects and tools, whereas sadaqatul fi'tr shall be waajib and compulsory.

It is not a shar-'t (preceding condition) that a full Islamic year passes by on the possession of such clothing, personal tools, etc.

In fact 'sadaqatul fi'tr shall become waajib at the time one becomes the owner of the required ni'saab even though ownership is completed on the day of 'sadaqatul fi'tr.

Q. On which person's behalf is it compulsory to give 'sadaqatul fi'tr?

A. It is waajib for that person who owns the ni'saab of 'sadaqatul fi'tr to give 'sadaqatul fi'tr on one's own behalf and on behalf of all minor children who do not possess any wealth. Whereas in the case where minors by law of shari-ah do have wealth one may give their 'sadaqatul fi'tr from the wealth they possess.

Q. It is commonly known amongst people that 'sadaqatul fi'tr is not waajib upon a person who had not fasted. Is this true or incorrect?

A. This is incorrect. In fact 'sadaqatul fi'tr is obligatory and waajib on every muslim male and female who own the required ni'saab. This is the rule of 'sadaqatul fi'tr irrespective of whether one had observed the 'sowm (roza) or not.

Q. At what time does 'sadaqatul fi'tr become waajib?

A. 'Sadaqatul Fi'tr become waajib at the break of 'sub-h 'saadiq, (true dawn) on the morning of the day of Iyduul Fi'tr. Hence 'sadaqatul fi'tr shall not be given from the Tarakah (estate) of a person who had passed away before the break of true dawn on Iydu's morning. However 'sadaqatul fi'tr must be given on

behalf of that baby which is born before 'sub-h 'saadiq of the day of Iyduul fi'tr.

Q. Is it permissible to give one's 'sadaqatul fi'tr during the month of Ramadhaan, before the day of Iydu?

A. It is permissible to distribute 'sadaqatul fi'tr during the month of Ramadhaan before Iyduul fi'tr.

Q. Which is the best time to give out one's 'sadaqatul fi'tr?

A. The most significant time for distributing 'sadaqatul fi'tr is before reaching the Iydu Gaah (or masjid) on the morning of the day of Iyduul fi'tr. It is also permissible to fulfil this responsibility after the Iydu 'salaah, but if this has not been done the obligation of 'sadaqatul fi'tr would remain a responsibility and shall have to be discharged subsequently irrespective of the time duration which has lapsed.

Q. Which types of things is it compulsory to give as 'sadaqatul fi'tr and in what quantity must this be given?

A. It is permissible to give any type of wholesome food grain (which is wholesome and nourishing) as 'sadaqatul fi'tr, or its value in currency. Some additional details of this is that:

1. The amount of wheat, bread flour or sattoo (parched and ground wheat used for preparing a drink) for sadaqatul fi'tr is 1,814 kgs per person.
2. The amount of barley, its flour or sattoo for 'sadaqatul fi'tr is 3,628 kgs per person.
3. The amount of other grains besides the aforementioned, e.g. rice, maize, Indian millet (panicum spicatum), Indian corn (holcus sorghum) maize,

etc. is either the equivalent weight of grain which could be purchased with the monetary value or 1,814 kgs of wheat or 3,628 kgs of barley.

4. In the event one chooses to give 'sadaqatul fi'tr in the form of cash then the value of 1,814 kgs of wheat or 3,628 kgs of barley must be given as 'sadaqatul fi'tr.

Q. Does one have to give the total amount of 'sadaqatul fi'tr to one individual or is one allowed to distribute 'sadaqatul fi'tr among a number of poor and needy muslims?

A. One is allowed to give 'sadaqatul fi'tr to a number of poor and needy muslims. Similarly it is also permissible to give various persons 'sadaqatul fi'tr to one poor and needy muslim.

Q. To whom can 'sadaqatul fi'tr be given?

A. One is allowed to give 'sadaqatul fi'tr to all those people who qualify as recipients of zakaat, and it is not permissible to give 'sadaqatul fi'tr to those people who do not qualify as recipients of zakaat.

Q. Can a person upon whom 'sadaqatul fi'tr is waajib receive zakaat or 'sadaqatul fi'tr?

A. No, a person upon whom 'sadaqatul fi'tr is waajib by law of shari-ah cannot receive zakaat or 'sadaqatul fi'tr. In addition any person who owns the required ni'saab of 'sadaqatul fi'tr is not allowed to receive and accept any other waajib 'sadaqah.

اللَّهُ وَلِيُّ النَّفِثِ

"And Allah is the One who grants strength to comply and adhere, (to His will and command)".

Readers are humbly requested, if they do remember, to make du-aa' for the founder, past and present staff, associates of the Waterval Islamic Institute and all those instrumental in completing this Diniy Ilmi service.

Completed during Raamadhaan, 19, 1410, (15/4/1990) at Waterval, District Johannesburg. "Wal hamdulillah, Allahumma taqabbalhu minna, waj-al masaa-iyna khaali'satal li wajhik, wa zukhratan lanaa".

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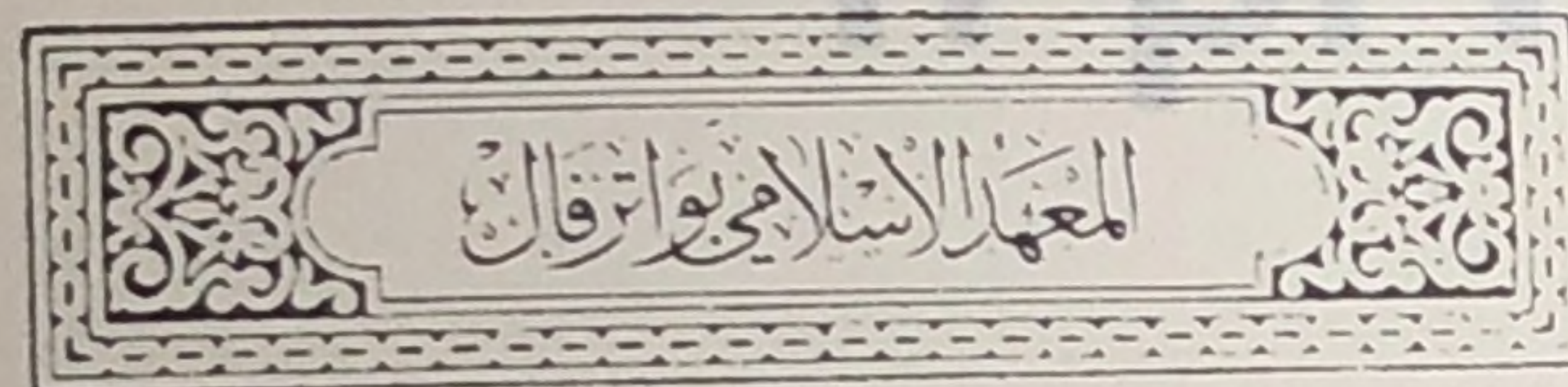
دروس الفقہ

Duroosul Fiq-h

LESSONS IN FIQ-H ACCORDING TO
THE HANAFI MATH-HAB

BOOK FIVE

DUROOSUL FIQ-H
BOOK FIVE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

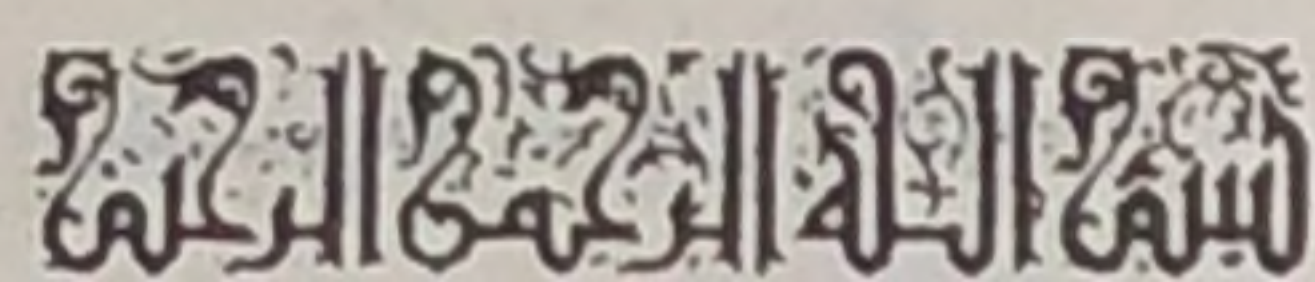
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NOTES FOR THE USTAAD

To further complement the Diniyaat, these prepared Diniyaat lessons, must be introduced in those senior classes where children are lacking or weak in Diniyaat and they will be leaving madrasah soon and they will not be able to complete the entire Diniyaat series. This book could also serve as a revision book for remedial classes.

Asaatiza must please take care that each Fiq-h note is fully explained to the child.

This book is a translation of Jawaahirul—Iymaan by Hadhrat Mufti Muhammad Kifayatullah Saheb.

The Ustaad must prepare exercises on weekly lessons. This will Insha Allah enable the child to progress and advance in his theoretical Diniyaat.

It is recommended that a ten minute period be fixed daily for oral and practical Diniyaat, as this will also serve as a revision for pupils.

8 Sha'baan, 1407
7 April, 1987

Naazim Taalimi Board.
Jamiatul Ulama Transvaal.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 1

Explanations on the aspects of Iymaan

“I have faith in Allah, and His angels and His divine scriptures, and all His prophets, and in the day of resurrection, and in the fact that all good and evil occur according to the knowledge and estimation which Allah is aware of, and in the resurrection after death.”

Beliefs concerning Allah, and His Qualities

Allah is one. He alone created the universe and is its Master. None is His partner or shareholder. He has no children, nor is He related to anyone. He has no beginning or end. He has been for ever and will remain for ever. He is safe and clear from any colour, smell, body or bodily requirements.

He does not sleep nor does He drowse or become unaware. He is pure of faults and follies. He sees and listens, and is active. He has unequalled powers. The most minute and largest are all under His command.

Our health, ailments, life, death, sustenance and children are all His blessings and favours. They are under His command. He has the knowledge of every bit and piece, every atom and iota. Nothing is hidden from, or unknown to Him. The secrets of the hearts and even whatever is on the floor of the ocean is known to Him.

He does whatever He wishes, and none can stop or obstruct Him. It is with His intention and power that everything comes into existence. The knowledge of the unknown is for Him alone. In this quality none are His equal or partners. Nobody's pressure of influence can divert Him. He is the One who has the most unequalled powers, strength and

ability. He alone is able to fulfil the requirements and hopes of needy servants.

Exercise

- 1 Who created the universe?
- 2 Name some other qualities of Allah.
- 3 How wide is the knowledge of Allah?
- 4 Throw some light on the powers of Allah.
- 5 What are our beliefs concerning Allah and His qualities?

Lesson 2

Beliefs concerning Risaalat and Nubuwwat (Prophethood)

Allah sent many Ambiyaa and Rusul. The first Nabi was Hadhrat Aadam A.S. and the last and final Nabi was Sayyidana Muhammad ﷺ. All those Ambiyaa and Rusuls who were in the time between these two prophets were true and righteous. The correct count is only known to Allah. All the Ambiyaa' A.S. were human, and were the servants of Allah. In fact they were clear of sins and evil, and were chosen and accepted servants of Allah.

Hadhrat Ibrahim A.S., Moosa A.S., and Eesaa A.S., are among the prominent and most famous of them all. Our Nabi, Muhammad ﷺ is the most significant and virtuous of them all, and is the final seal to prophethood (Khaatamul Ambiyaa'). After him none will be able to be a prophet because he completed the sciences and instruction of Shareeah. He is a Nabi to the entire universe. After his prophethood there lies no success except in having Iymaan in him.

His living miracle is the Qur'aan, and his clear and spotless history justifies Nubuwwat. Though Rasulullah ﷺ was an Ummie (not educated), he was blessed with the most knowledge after Allah. He was not 'Aalimul Ghayb (one who knows the unknown), as knowing the unknown is a special

quality of Allah alone. Yes, Allah did grant the knowledge of many previous happenings and future occurrences to Rasulullah ﷺ.

Exercise

- 1 What was the necessity for Allah to send the Ambiyaa' A.S.?
- 2 How many Nabis were sent by Allah?
- 3 What are our beliefs regarding the Ambiyaa' A.S.?
- 4 Name a few prominent Ambiyaa'?
- 5 Who was the Khaatamul Ambiyaa'? And what is meant by Khaatamul Ambiyaa'?
- 6 Explain Aalimul Ghayb. Who is Aalimul Ghayb?
- 7 What did Rasulullah ﷺ know about the unknown?

Lesson 3

Beliefs concerning the Malaa'ikah (Angels)

The Malaa'ikah are a fine, exquisite and enlightened creation of Allah. We are unable to see them because they have no solid body. The Malaa'ikah are neither male nor female, nor do they reproduce to continue their species, and nor do they witness death as the human being. They are free from passion, carnal desires, and all sins also. They are completely occupied in the 'Ibaadat (devotion) of Allah.

Allah has made them responsible for many tasks in the universe which they diligently carry out. Their count is known to none except Allah. Four of these angels hold a greater status than the others. Hadhrat Jibraa-eel A.S., who brought the Wahiy (divine revelation) to the Ambiyaa' A.S.; Hadhrat 'Izraa'-eel A.S., who transport the souls; Hadhrat Meekaa-eel A.S., who has been made responsible of rains and the advancing of provision; and Hadhrat Israafeel A.S., who will sound the trumpet on the day of resurrection and

all will be destroyed by this sound. Then he will once again blow the trumpet and everyone will come to life again.

Exercise

- 1 Who are the Malaa'ikah?
- 2 Name some qualities of the Malaa'ikah.
- 3 What are the duties of the Malaa'ikah?
- 4 Who is responsible for the rains?
- 5 What is the duty of Hadhrat 'Izraa-eel A.S.?

Lesson 4

Beliefs concerning Divine Scriptures

Allah blessed some Ambiyaa A.S. and Rusul A.S. with sacred scriptures and divine books, which had the commandments of Allah. These were revealed for the guidance of the creation.

Many scriptures were revealed to Hadhrat Ibrahim A.S. The Towrah was revealed to Hadhrat Moosa A.S. Hadhrat Dawood A.S. was given the Zaboor, and Hadhrat Eesa A.S. was blessed with the Injeel. People made alterations and additions to these, thus the present Bible has not remained in the original form that it was revealed.

The Qur'aan was revealed to the Rasool and Messenger of all times, Hadhrat Muhammad ﷺ. To this day not a word nor a letter or syllable has been added or omitted from it. Omissions and additions to it in the future will not be possible. Therefore to refute one single Mas-alah (decree) of it is Kufr. Allah has indeed revealed it and He alone will preserve it. Today hundreds and thousands of Muslims throughout the world have memorised the whole Qur'aan, thus the Qur'aan is safe in their innermost being and hearts. Such a person is called a Hafiz.

Exercise

- 1 What are our beliefs regarding the scriptures of Allah?
- 2 Why were these scriptures revealed?

- 3 What is the position today regarding these scriptures?
- 4 Who was the Qur'aan revealed unto?
- 5 How is to refute any single decree of the Qur'aan?
- 6 A person who commits the Qur'aan to memory is called a ...?

Lesson 5

Beliefs concerning the grave

After death every person will definitely receive the returns of his Kufr (disbelief), of his Iymaan (faith and belief) and of his virtuous or evil actions. The grave is the first step towards the hereafter. Two angels namely Munkar and Nakeer will come into the grave and will inquire: "Who is your Sustainer?. What was your faith and belief?, and Who was Muhammad ﷺ."

If the deceased was a Mu'-min (believer), he will reply: "My Sustainer is Allah, and my faith and belief is Islaam, and Muhammad ﷺ is Allah's messenger." Thus that grave will become spacious for him, and until the time of resurrection he will rest there in peace. Further if the deceased person was a Kaafr and Munaafiq (disbeliever and hypocrite), he will be unable to answer correctly and will be subjected to many kinds of punishments. In this manner he will remain inflicted in retribution.

Reincarnation is a farce. The human being is never reborn into any other form, instead he will receive the returns of his conduct in the grave, and then in the hereafter he will be taken to reckoning and will be punished.

The punishment of the grave is a true fact. The term "grave" does not necessary mean a ditch or trench in the ground, but in fact is the period from the time of death until the hereafter.

Exercise

- 1 What will every person receive after his death?
- 2 Which is the first step toward the hereafter?

- 3 Who will enter the grave to ask some questions?
And what will be asked?
- 4 What will happen to a person that correctly answers these questions?
- 5 What do you know about reincarnation?
- 6 What does the term grave mean?

Lesson 6

Beliefs concerning the Hereafter and Resurrection

Before Qiyaamah (resurrection) the appearance of Dajjaal; the coming of Maseeh A.S. and also all those correct and true happenings which have been related in authentic Ahadith (which may be used for substantiating an article according to Sharee-ah) will definitely take place. This is very true. Thereafter the resurrection will come.

The skies and the earth and all the creations will disintegrate. Then Allah will create the skies and the world again and the entire humanity will be brought to life again. Allah's court of justice will be established. Deeds will be accounted and valued. Everyone will have to cross the "Siraat" (the bridge over which the righteous will pass into Paradise). The disbelievers will remain in Jahannam (Hell), forever. The Muslims will also go to Hell for their sins and evil doings, and thereafter will enter Jannah (Paradise). Rasulullah ﷺ will beseech Shafaa-ah (intercession).

Allah will accept his request. Pious servants of Allah will also seek intercession for the unfortunate who had faltered. Children will also beg for Shafaa-ah, but intercession will only be accepted with Allah's graceful consent.

Exercise

- 1 What will take place before Qiyaamat?
- 2 Which bridge will everyone have to cross?
- 3 What will Rasulullah ﷺ beseech?

- 4 What will happen when Qiyaamat comes?
- 5 What are our belief regarding the Hereafter?
- 6 Which persons will be permitted to make Shafaa-ah?

Lesson 7

Rules governing the different waters

A few Masaa-il about well water

By a little najasaat (impurity) falling into a small amount of water, the water becomes unclean for use. By the term "a small amount of water" is meant all those clean waters which are not flowing and are less than five metres by five metres.

If some najaasat fall into a well, the water becomes unclean and unlawful for use, even though this najaasat be in a small amount, or a large quantity. Similarly if an animal which has flowing blood in it falls into a well and dies, the well will become unclean for use. The water of a well must all be taken out if any of the following fall into it:

- (a) One drop of wine or any other intoxicant.
- (b) One drop of blood or urine.
- (c) Excreta or any napaak (ritually impure) clothing.
- (d) A human being whose body or clothes are najis, and he only dives into the water.
- (e) A pig comes out alive after falling into the well.
- (f) A human being or pig dies in the well.
- (g) A horse, donkey, camel, or buffalo or its like dies in the well.
- (h) A dog or two cats die in a well.

If a mouse, bird or any other animal of this size falls in to the well and dies, than approximately twenty buckets of water have to be taken out to cleanse and purify the well.

If a dove, fowl, cat or any animal of that size falls and dies in a well then approximately forty buckets of water— \pm 500 litres—must be taken out to cleanse and purify the well. That bucket which is fixed for use at the well will be taken into account for this calculation. If the flow of a well is so strong that all the water cannot be removed, then an estimation has to be made of how much water is in the well. Thereafter the estimated amount must all be taken out.

If an animal of any size dies in the well, and its body blows up, then all the water must be removed. The amount of water that has to be taken out of the well must be removed, irrespective of whether it is done in one operation, or in stages. Both methods are permissible.

Water does not become napaak by the death of anything which lives and breeds in the water, e.g. fish, tortoise, water frogs etc. The pond or reservoir that is about five metres by five metres in size will fall under the ruling of ten Thiraa' by ten Thiraa'. Similarly water which in volume would equal the amount of this surface area will also fall under this decree. However, great care must be taken when putting these teachings into practice.

Exercise

- 1 If any najaasat falls into a small amount of water, what happens?
- 2 What is meant by "small amount of water"?
- 3 Can najis water be used for making oneself paak (ritually clean)?
- 4 If a mouse or a bird falls into a well, how can one make the water paak?
- 5 If any animal falls into a well and blows up, then what can be done?
- 6 Any pond that is 5 metres \times 5 metres will fall under the rule of . . . ?
- 7 When does water not become napaak?

Lesson 8

The rules of Istinja'. (The method of washing up after answering the call of nature)

Before entering the toilet one must read the following du'aa:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Translation:

"O Allah, I request Your security from the male and female Shay'taan."

One must preferably step into the closet with one's left foot. Turning one's back or facing the Qiblah while relieving oneself must be avoided. Firstly, three or five dry mud lumps must be used for istinja'. Thereafter water must be used, and one must very cleanly wash the private parts. When leaving the water closet, the following du'aa must be read:

غُفْرَانِكَ اللَّهُمَّ

Translation:

"We ask Your forgiveness, O Allah."

Exercise

- 1 What is istinja'?
- 2 What must one read when entering the toilet?
- 3 What must one read when leaving the toilet?
- 4 What should you avoid when relieving yourself?
- 5 How many clods must be used for istinja'?

Lesson 9

A few Masaa-il.

- (a) When answering the call of nature one must not keep looking at one's private parts.

- (b) One should not take into the toilet a ring or other jewelry which has Allah's or Rasulullah's ﷺ name, or any aayah of the Qur'aan engraved on it.
- (c) After urinating, a mud lump should be used firstly for istinjaah; until the drops of urine stop coming forth.
- (d) To say the salaam or answer a salaam, even other general speech are all prohibited while answering the call of nature.
- (e) The method of using the mud lump for istinjaah is as follows:
 - (i) During the warmer months the male Muslim must move the earth clod firstly from front to back, and the second one from back to front; and the third from front to back. These methods are recommended when using water also.
 - (ii) During the cooler months the first earth clod will be used from back to front, the second in the opposite direction, and the third earth clod as the first.
 - (iii) Muslim females will at all times use the clod for wiping off in a movement from front to back. Thereafter water must be used to cleanse oneself until the effect of Najaasat and impurities have been removed.
- (f) The use of bones or droppings of animals, or other unclean matter for istinjaah is prohibited.
- (g) It is also not permissible to sit unnecessarily with your private parts exposed for a long while, or to speak while your private parts are open, or to say "Alhamdu lillaah" when sneezing while the private parts are not covered.
- (h) It is makrooh to urinate in any cavity or hole or urinate towards a higher place while sitting in a shallow place, or to urinate while standing. Urinating into cracks and cavities is extremely dangerous.
- (i) It is also makrooh to urinate in a bathroom.

- (j) To perform istinjaah with your right hand, or eat or drink while answering the call of nature is makrooh.
- NOTE: Toilet paper may be used in addition to water for istinjaah. It is hoped that the reward for using the mud lump plus water will be attained in this practice.
- (k) It is a compulsory duty upon every Baaligh Muslim (a Muslim of age), male or female, to exercise great care in abstaining from napaaki, and keeping oneself free from najaasat.

Exercise

- 1 What should not be taken in to the toilet?
- 2 What is prohibited when answering the call of nature?
- 3 How do you use the clod in the cooler months?
- 4 How do you use the clod in the warmer months?
- 5 How should females use the mud lumps?
- 6 What is prohibited to use for making istinjaah?
- 7 Where is it makrooh to urinate?
- 8 How is it to make istinjaah with the right hand?
- 9 What is compulsory upon every baaligh Muslim?
- 10 What is meant by "baaligh"?

Lesson 10

A few rules and Masaa-il of najaasat and impurities

The droppings of animals, the sperm, urine and excreta of the human being, intoxicants, wine, blood, the droppings of peacocks and ducks are all from the Najaasat e Ghalizhah (Major impurities). The urine of halaal animals and the droppings of haraam birds is Najaasat e Khafeefah (Minor impurities). The droppings of halaal birds is paak (not impure for the purpose of 'Ibaadaat).

There are two types of Najaasat e Ghaleezhah. The first is that which is thick and has a solid form, or body; e.g. stool etc. The second is a thin fluid or liquid e.g. urine etc.

If the Najaasat e Ghaleezhah is found on one's clothes or

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Exercise

- 1 What should not be taken in to the toilet?
- 2 What is prohibited when answering the call of nature?
- 3 How do you use the clod in the cooler months?
- 4 How do you use the clod in the warmer months?
- 5 How should females use the mud lumps?
- 6 What is prohibited to use for making istinjaah?
- 7 Where is it makrooh to urinate?
- 8 How is it to make istinjaah with the right hand?
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If the Najaasat e Ghaleezhah is found on one's clothes or

body after one has performed his namaaz; then, if that impurity is less than the circumference of one Dir-ham (± 10 mm in diameter) that namaaz will be valid. In the case where the Najaasat e Ghaleezhah was more than that specific amount, the namaaz will be incorrect.

The solid impurities are normally estimated by its weight, which is approximately that of a Dir-ham. In the thin liquid type of impurity an area of ± 25 mm in diameter is taken into account.

In Najaasat e Khafeefah, where the impurity is less than a quarter of a section of the body or garment; the namaaz will be valid. If it is more than a quarter then the namaaz will be incorrect. By quarter part is meant a quarter portion of that particular part of one's clothing or body which has been affected, e.g. the sleeve, front of a skirt, etc.

Where najaasat gets onto the clothes or body, then by washing it off with paak water thrice the impurity is cleansed and the body or clothing will become paak. It is also important that clothing must be well wrung each time. Those things which cannot be squeezed and twisted easily, like a reed mat, carpets etc., must be washed thoroughly and left to drip dry. Thereafter when the drip stops, it should be washed again and left to drip dry, and when the drops stop for the second time, it must be washed for a third time and left to drip until it is dry to be finally clean and paak.

If any liquid napaaki (impurity) spills onto the ground then when it dries out and no trace of the contaminant is left, the ground becomes paak. If any impurity of filth is on objects of iron and steel, e.g. cutlery, knives etc., it could be cleansed and made paak by thoroughly removing that dirt.

If the Najaasat e Ghaleezhah falls into water then that water will be unclean, just as the contaminant which had fallen into the water. Minute needle-tip-like spots from the spray of urinating will not cause one's clothing or body to be napaak.

After Thab-h (slaughtering according to Sharee-ah) the

blood which remains in the meat is paak and pure. At the time of slaughtering, the blood which flows out of the animal is napaak and impure. If this blood gets onto the meat, it will be waajib to wash the affected meat.

Exercise

- 1 What is meant by Najaasat e Ghaleezhah?
- 2 Which things fall under Najaasat e Ghaleezhah?
- 3 Name those things that are Najaasat e Khafeefah?
- 4 How many types of Najaasat e Ghaleezhah are there? What are they?
- 5 What happens if Najaasat e Ghaleezhah is found on one's clothes?
- 6 What happens when Najaasat e Khafeefah is found on one's clothes?
- 7 How does one make himself paak if najaasat falls onto his body or clothes?
- 8 If any liquid napaaki falls onto the ground then how does it become paak?
- 9 What is the law regarding the blood which remains in the meat after Thab-h?
- 10 What happens if the blood gets onto the meat at the time of slaughtering?

Lesson 11

Rules of Wudhu

Faraa-idh of Wudhu (Things which are compulsory in wudhu)

There are *four* Faraa-idh in wudhu:

- 1 Washing the full face; i.e. from the hair above the forehead to below the chin, and from the lobe of the right ear to the lobe of the left ear.
- 2 Washing both forearms, including the elbows.
- 3 To perform Masah (to wipe a wet palm) over one quarter of one's head.
- 4 To wash both feet including the ankles.

body after one has performed his namaaz; then, if that impurity is less than the circumference of one Dir-ham (± 10 mm in diameter) that namaaz will be valid. In the case where the Najaasat e Ghaleezhah was more than that specific amount, the namaaz will be incorrect.

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- 5 What happens if Najaasat e Ghaleezhah is found on one's clothes?
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- 3 To perform Masah (to wipe a wet palm) over one quarter of one's head.
- 4 To wash both feet including the ankles.

Sunnan of Wudhu (Prescribed acts of wudhu)

- 1 To form a niyyah (purposeful intention).
- 2 To say "Bismillah" when beginning.
- 3 To begin by washing both hands up to the wrists.
- 4 To thoroughly rinse the mouth.
- 5 To use the Miswaak.
- 6 To wash both the nostrils.
- 7 To wash all these parts thrice.
- 8 To perform Masah (to wipe both hands, which are freshly dampened, over the entire head and over both ears).
- 9 To pass the wet fingers through the beard.
- 10 Muwaalaat, i.e. to wash each part immediately after the other consecutively, before the former dries.
- 11 To maintain the correct sequence of the faraa-idh, i.e. washing the face first, then the forearms and elbows, thereafter the masah, and lastly the washing of the feet as described.

Mustahabbaat of Wudhu (Advisable practices in wudhu)

- 1 To perform the masah of the neck.
- 2 To sit for wudhu facing the Qiblah.
- 3 To read the second Kalimah while performing the wudhu.
- 4 To rub each part well while performing wudhu.
- 5 To begin washing from the right.
- 6 To stand upright when finished, and then drink the water which is left in the utensil used for wudhu.
- 7 To perform the wudhu alone, without the assistance of any person.

Makroohaat of Wudhu (Things which are undesirable and must be avoided while performing wudhu)

- 1 To perform wudhu in a napaak, unclean and filthy place.
- 2 To cleanse the nostrils with the right hand.
- 3 To discuss irrelevant worldly matters while performing wudhu.

- 4 To perform Wudhu with a difference to the proper masnoon manner.
- 5 To waste water when performing wudhu.

Nawaaqidh of Wudhu (Things which nullify the wudhu)

- 1 To answer the call of nature.
- 2 To urinate.
- 3 To pass wind.
- 4 To ejaculate sperm, or pass Mathiy (a thin clear prostatic fluid from the penis which comes out by petting, kissing and excitement, etc.).
- 5 By passing out stones or worms etc.
- 6 By blood or pus coming out, then flowing off the mouth of the wound.
- 7 To vomit a mouth full.
- 8 To fall asleep while leaning against an object.
- 9 To become drunk, or intoxicated, and unconscious.
- 10 To laugh aloud in any namaaz which has ruku's or a sajdah.
- 11 For any other napaaki or impurity to come out of the body and flow off.

NOTE: It should be clearly understood that to fall asleep or drowse off in any posture of namaaz does not nullify the wudhu.

Exercise

- 1 How many fardh are there in wudhu?
- 2 Name them.
- 3 What is meant by fardh?
- 4 How many sunnan are there in wudhu?
- 5 Define "Sunnah"
- 6 Define "Mustahab".
- 7 Name the makroohaat of wudhu.
- 8 Define "Nawaaqidh".
- 9 What nullifies the wudhu?
- 10 If you fall asleep in any posture of namaaz does this break your wudhu?

Lesson 12

Rules of Ghus-l and Tayammum

(Bathing and purifying oneself for 'Ibaadah).

Things by which Ghus-l becomes incumbent

- 1 To ejaculate with an urge and lust.
- 2 To insert the male organ into the front or back private parts.
- 3 The stopping of the haydh (menstrual periods).
- 4 The finishing of the flow of Nifaas, (the blood of a lady after childbirth).

Faaraa-idh of Ghus-l (Things which are compulsory).

- 1 To gargle and rinse the mouth thoroughly.
- 2 To wash the nostrils.
- 3 To allow water to flow once over the entire body.

The Sunnan of Ghus-l (Prescribed acts of bathing)

- 1 To wash away any najaasat or filth that is on the body.
- 2 To perform the niyyah of becoming paak and clean.
- 3 To perform wudhu.
- 4 To allow the water to flow thrice over the whole body.
- 5 To thoroughly rub the body.

The Ghus-l for Jumu-ah (Friday), and both Iyds

To perform ghus-l before Jumu-ah namaaz is sunnah. Similarly ghus-l is also sunnah for both Iyds, and putting on the Ih-raaam, (the dressing of a Haaji during his Haj). It is also advisable that a non-Muslim who embraces Islam should perform ghus-l.

The Method of performing Tayammum

The person who has to perform wudhu may make Tayammum under the following conditions:

- 1 Being unable to find water.
- 2 To fear that an illness will rapidly increase, or one will become ill by using the water.
- 3 To see water, but be unable to reach it; e.g. one has no rope or bucket to draw the water.
- 4 To fear an enemy.
- 5 To be on a journey and the water is more than one Shar'iy mile away.

A niyyah must be formed that tayammum is being made to waive away Hadath (impurities and things that break wudhu). Thereafter one will lightly hit both palms on the ground, lift them and shake off the loose particles of sand on the palms and wipe both palms over the face. The hands must cover all that area of the face which has to be washed in wudhu. Then for a second time one must softly strike the palms on the ground and shake off loose particles of sand, then wipe both the hands and forearms including the elbows. The Khilaal (passing of the fingers of one hand into those of the other hand) of the fingers must also be done.

It is Jaa-iz (permissible) to perform tayammum on a stone or rock even though there is no dust on it. Those things which nullify and cause the wudhu to be void also cancel the validity of tayammum. The finding of water and the ability to use it nullifies the tayammum.

Exercise

- 1 What is ghus-l?
- 2 When does ghus-l become fardh?
- 3 How many faraa-idh are there in ghus-l?
- 4 To rub the body thoroughly when making ghus-l is . . . ?
- 5 What should a non-Muslim perform before he embraces Islaam?
- 6 Under which conditions can one perform tayammum?
- 7 Describe how tayammum must be performed.

Lesson 13

Rules of Athaan (The call for Namaaz)

Athaan should be said during the time of the particular namaaz concerned. If anyone did say the Athaan before the time of the namaaz concerned begins, then it should be repeated during the correct time before starting the namaaz. The words of Athaan must be said correctly and not indistinctly. The person who says the Athaan must be a sane Muslim male and must be of age. It is desirable to say the Athaan with wudhu.

When saying the Athaan one must place the tips of both forefingers in the ears. Athaan must be said calmly with a pause after every phrase. It is advisable for the Mu'ath-thien (the one who says the Athaan) to stand on a high place when saying the Athaan. In this way his voice will travel far and wide.

The person who hears the Athaan should also repeat the phrases said by the Mu'ath-thien, in a very low voice. When the Mu'ath-thien says: 'Hayya alas 'Saulaah' (Come diligently to namaaz); 'Hayya alal Falaah' (come quickly to success); the listener will softly say; 'Laahowla wa laa quwata illaa billaahil Aliyyil Azheem' (There is no turning away from evil, and no strength to conform to good, except by the desire of Allah, the most Lofty, the Greatest). When Athaan is completed, the Mu'ath-thien and all those who have heard this call should read the du'aa.

With the exception of Maghrib 'saulaah, it is recommended that an appropriate time be set out between the Athaan and namaaz for the Musalliy (worshippers) to approach the musjid. Athaan is a sign and grandeur of Islaam, and shows the divinity and greatness of Islaam. The Mu'ath-thien must have a sweet and clear voice. The Shay'taan runs away on hearing the Athaan.

The verses of Athaan are as follows:

Allah is the Greatest :

اللَّهُ أَكْبَرُ

Allah is the Greatest :

اللَّهُ أَكْبَرُ

Allah is the Greatest :

اللَّهُ أَكْبَرُ

Allah is the Greatest :

اللَّهُ أَكْبَرُ

I bear witness that there is none worthy of worship except Allah :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy of worship except Allah :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that indeed Muhammad is Allah's messenger :

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that indeed Muhammad is Allah's messenger :

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Come diligently to Namaaz :

حَيَّ عَلَى الصَّلَاةِ

Come diligently to Namaaz :

حَيَّ عَلَى الصَّلَاةِ

Come quickly to success :

حَيَّ عَلَى الْفَلَاحِ

Come quickly to success :

حَيَّ عَلَى الْفَلَاحِ

Allah is the Greatest :

اللَّهُ أَكْبَرُ

Allah is the Greatest :

اللَّهُ أَكْبَرُ

None is worthy of worship, except Allah :

لَا إِلَهَ إِلَّا اللَّهُ

It must be noted that only in the Faj-r Athaan, after the Mu'ath-thien says 'Hayya Alal Falaah', he must add this phrase:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Indeed 'Saulaah is better than sleep.

The Du-aa after Athaan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اِنْتَ
مُحَمَّدُ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ
اِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Translation:

“O Allah, Who is the Sustainer of this complete invitation and Guardian of the namaaz that is being performed after this call, give Muhammad ﷺ the intercession and honour, and give him the Maqaamul Mahmood that You have promised, for surely You will not dishonour Your promise.”

The Rules of Iqaumah (A set of phrases similar to that of Athaan, which is said before beginning the namaaz)

The iqaumah must be said quickly. The Mukabbir (one who says the iqaumah) must not place the tips of his forefingers in his ears, but instead should leave his hands at his sides.

Both Athaan and Iqaumah are masnoon before each fardh namaaz; not naf-l. It is advisable to say the iqaumah also when performing fardh namaaz at home.

Exercise

- 1 When must Athaan be said?
- 2 What are the conditions to be a Mu'ath-thien?
- 3 How is it to say Athaan without wudhu?
- 4 What is meant by Hayya Alas Saulaah?
- 5 Which phrase must be added in the Faj-r Athaan?
- 6 What is iqaumah?
- 7 How must the iqaumah be said?
- 8 Is the iqaumah fardh before each fardh namaaz? If not then what is it?
- 9 If one performs his fardh salaah at home should he say the iqaumah?

Lesson 14

Namaaz

Before Namaaz:

Ensure that one's clothes are paak, and make wudhu. Stand respectfully on a paak place facing the Qiblah. Keep both feet straight and parallel, about four fingers apart, with toes pointing towards the Qiblah. Totally submit one's self to Allah.

Niyyah (Intention of purpose)

Make the niyyah of whichever namaaz one wishes to perform.

Takbeer e Tahreemah

After making niyyah, lift both hands up to the ear lobes in such a manner that both palms face the Qiblah. Then say “Allahu Akbar” **الله أكبر** and fold them below the navel. Place the hands in such a way that the palm of the right hand is placed over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand and the three middle fingers of the right hand kept straight and together. While in Qiyaam the eyes should be fixed to the spot where the forehead will rest in sajdah.

Thanaa'

Now read the Thanaa':

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ

Translation:

Purity from all faults is only for You, O Allah, and praise be to You, Blessed is Your name, and exalted is Your Majesty, and there is none worthy of worship besides You.

غَيْرُكَ

Ta-Awwuth and Tasmiyah

Then read:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation:

I seek refuge in Allah from Shay'taan the accursed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation

(I begin) in the name of Allah, the Most Merciful, and Most Gracious.

First Raka-ah (Suratul Faatihah and additional Surah)

Recite Suratul Faatihah and after "Wa ladh-dhauleen" say Ameen (softly). Then recite "Bismillahir Rahmaanir Raheem", and a surah thereafter. It is necessary that a minimum of three short aayahs, or one long equivalent aayah be read in the proper sequence of the Qur'aan.

Ruku'

Saying "Allahu Akbar" go into ruku'. In the ruku' hold both the knees with the fingers apart. Ensure that the arms do not touch the body. Keep the back straight, while the head should neither be lowered nor raised. The eyes should be fixed on the feet. In the ruku' recite at least thrice:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Translation:

Pure from all faults is my Sustainer, the Lofty.

Tasmee' and Qowmah

Now stand upright, and whilst coming up say;

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Translation:

Allah has listened to the one who has praised Him.

Then in the upright position say;

رَبَّنَا لَكَ الْحَمْدُ

Translation:

O our Sustainer, praise be to You alone.

If one does not stand upright after ruku' and merely goes into sajdah, the namaaz will be void, and it will be necessary to repeat the namaaz.

First Sajdah

Now saying "Allahu Akbar" and placing both hands on the knees, go into sajdah. When going into sajdah first place the knees on the ground, then the hands, then the nose, and then the forehead. The face should rest between the two hands, with the fingers pointing in the direction of the Qiblah. When in sajdah the feet should be upright with toes facing the Qiblah.

The arms should not touch the sides of the body, nor the ground. The stomach should be away from the thighs. In sajdah recite, softly, at least thrice,

سُبْحَانَ رَبِّيَ الْأَعْلَى

Translation:

Pure from all faults is my Sustainer, the Highest.

If there is a valid reason the forehead could be kept off the ground, otherwise the sajdah will not be valid. When in sajdah, the feet should not be lifted off the ground or else the namaaz will be void.

Jalsah

Saying "Allahu Akbar" sit up straight. Do not sit with the back crooked or stooped. It is important to sit up and pause after the first sajdah. Merely lifting the head up from the ground, without sitting upright before the second sajdah will nullify the namaaz.

Second Sajdah

The second sajdah is performed as the first one, i.e. going into sajdah saying "Allahu Akbar", and reading "Subhaana Rabbiyal A-laa" very softly, at least three times. With this, one raka-ah will be complete.

Second Raka-ah

Saying "Allahu Akbar" stand up for the second raka-ah, in Qiyaam. On getting up from Sajdah lift the forehead first, then the nose, and then the knees. Ensure that the hands are on the knees and not on the ground for support; except for a valid reason. Saying "Bismillahir Raḥmaanir Raḥeem", recite Suratul Faatihah and a surah, thus completing the second raka-ah in the same manner as the first.

First Qa-dah

After completing the second sajdah of the second raka-ah, saying "Allahu Akbar", sit up for the Qa-dah. The method of sitting is to place the left foot on the ground, and sitting on it, whilst the right foot is positioned upright and its toes fixed toward the Qiblah. The hands must be placed on the thighs, with the tips of the fingers near the knees. It is important that the fingers are kept together and that they face the Qiblah and not down to the ground. The eyes should be fixed on the lap.

Tashahhud

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation:

All reverence, all worship, all sanctity are due to Allah. Peace be upon You O, Prophet, and the mercy of Allah and His blessings. Peace be upon us and all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah, and Muḥammad صلى الله عليه وسلم is His slave and messenger.

On reading the Kalima in tashahud form a circle with the thumb and fore-finger of the right hand. When saying "Laa ilaaha" lift the index finger, and at "illallaahu" drop it to the thigh. Then this formed circle should be maintained till the end of the tashahud.

The third and fourth Raka-ahs

If one wishes to perform four raka-ahs one should not read anything more than the tashahud. Thus saying "Allahu Akbar", stand up and perform the remaining two raka'ahs. No other surah should be read after Suratul Faatihah in the third and fourth raka-ahs of any fardh namaaz, but it is waa-jib to do so in any sunnah or nafl namaaz.

Second Qa-dah

In the second qa-dah after tashahud read the Durood e Ibrahim:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى

مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation:

O, Allah, shower Your mercy upon Muhammad صلى الله عليه وسلم and the followers of Muhammad صلى الله عليه وسلم, as You have showered Your Mercy upon Ibrahim A.S. and the followers of Ibrahim A.S.; You are Praiseworthy, Glorious.

O, Allah, shower Your blessings upon Muhammad صلى الله عليه وسلم and the followers of Muhammad صلى الله عليه وسلم, as You have showered Your Mercy upon Ibrahim A.S. and the followers of Ibrahim A.S.; You are Praiseworthy, Glorious.

The Du-aas after Durood

After the Durood recite this Du-aa:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَعَفِّرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Translation;

O, Allah, I have been extremely unjust to myself, and none grants forgiveness of sins, except You, therefore, forgive me; with the forgiveness that comes from You, and have mercy upon me. Verily You are the Forgiving, the Merciful.

or recite;

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation:

O, our Sustainer, grant us good in this world, and the hereafter, and save us from the torments of the fire.

Alternatively, one may read any du-aa from the Qur'aan or Hadith.

Salaam

Complete the namaaz by turning the face to the right saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Translation:

Peace be upon you and the mercy of Allah.

Then turn the face to the left and repeat the Salaam. When making salaam one should make the intention of greeting the angels. When making salaam one's eyes should be fixed on the respective shoulders.

Completion of Namaaz

On completing the namaaz, one should recite "As-tagh-firullah" thrice. Then one should raise both hands to the level of the chest and make du-aa to Allah:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation:

O, Allah, You are Peace, and from You comes peace, Blessed are You, O the Owner of Majesty and Glory.

One may recite any du-aa related in the Hadith. On completing the du-aa wipe the hands over the face. One may also recite Sub-haanallaah thirty-three times, Al-hamdulil-laah thirty three times, and Allahu Akbar thirty-four times.

Exercise

- 1 Name all those things that one must ensure before 'saulaah.
- 2 What is Takbeer e Tahreemah?
- 3 What do you read after Ta-awwuth and Tasmiyah?
- 4 Define qowmah.

- 5 What happens to your 'saulaah if you do not stand upright after rukoo?
- 6 How must the feet be when in sajdah?
- 7 Which tasbeeh is recited in the sajdah?
- 8 What does one do when he is reciting the qowmah in the tashahud?
- 9 What must be recited after the tashahud?
- 10 How must one complete his 'saulaah?

Lesson 15

The times and number of raka-ah of 'Saulaah

Faj-r 'saulaah times begins with the break of Sub-h Saadiq (true dawn) and remains until sunrise. The time for Zhuh-r namaaz begins with the sun passing its meridian at midday, and then finishes when the shadow of everything is twice as much in length, after calculating the original shadow at mid-day separately. The original shadow is that shadow which remains when the sun is at its zenith. It is advisable to perform this namaaz before the shadow of an object is one length, according to this calculation. When Zhuh-r time expires, the time for A's-r 'saulaah begins. This remains until sunset. The time after the sun turns pale and yellow is a mak-rooh (undesirable) time for namaaz. Maghrib time begins immediately after sunset, and remains till after the Shafaq (whiteness of the twilight) disappears. The time of "Ishaa" is from when the shafaq fades away and darkness of the night prevails, until the break of true dawn; and in fact, the period after midnight is also a makrooh time for performing "Ishaa" namaaz.

The time for Wit-r starts after "Ishaa" 'saulaah till the break of true dawn. The time of both Iyd namaazes commences when the sun rises to the height of approximately one spear's span, and expires at the time of Zawaal (noon).

Faj-r namaaz has two fardh raka-ahs; and also two sunnah raka-ahs, before the fardh namaaz. Zhuh-r has four fardh raka-ahs; and has four sunnah raka-ahs before the fardh, and also two sunnah after the fardh raka-ahs. A's-r namaaz has four fardh raka-ahs only. Maghrib has three fardh raka-ahs, and thereafter two sunnah raka-ahs. Ishaa has four fardh raka-ahs; and then two sunnah raka-ahs, followed by three raka-ahs which are waajib (obligatory). In the third raka-ah of Wit-r namaaz while standing upright before going into ruku, the du-aa of Qunoo't must be read.

Jumu-ah namaaz has two fardh raka-ahs, with four sunnah raka-ahs before them, and six raka-ahs sunnah after the fardh namaaz. During the month of Ramadhaan twenty raka-ahs for Taraweeh with jamaa-ah is sunnah. The two raka-ahs of 'Iydul Fi't-r and 'Iydul Adh-haa are waajib.

In the instance where one has begun the sunnats of Zhuh-r or Jumu-ah 'saulaah, and the jamaa-ah begins one will complete one's sunnah and then join the jamaa-ah. Where one did not begin one's sunnah, one must first join the jamaa-ah for that fardh namaaz, and thereafter complete his sunnah.

In the case of the sunnah of faj-r; until one is hopeful that one will be able to join the jamaa-ah in their last raka-ah, one may perform the sunnah in the musjid. This must be done in such a spot in the musjid where he will not be a cause of disturbance to others in the musjid. A second method in similar circumstances is that one immediately joins the jamaa-ah, and then after sunrise one will repeat the sunnah that one had skipped.

Exercise

- 1 When does the time of Faj-r begin?
- 2 When is it advisable to perform the Zhuhr 'saulaah?
- 3 Explain when the time of Wit-r 'saulaah begins.
- 4 How many raka'aahs are there in Maghrib, name them?
- 5 How many raka'aahs in Jumu-ah namaaz?

Lesson 16

The Faraa-idh and Waajibaat of Namaaz

- (a) The body must be 'completely paak (ritually cleansed), and free from all impurities.
- (b) The clothing must be paak and clean from all impurities.
- (c) Sathre Awrah, i.e. for males to cover at least from the navel to below the knees, and for females to cover the whole body.
- (d) The place of 'saulaah be paak and clean from all impurities.
- (e) The time of namaaz to commence.
- (f) To face the Qiblah.
- (g) To form a purposeful intention.
- (h) To say the Takbeer e Tahreemah, i.e. the takbeer when beginning the 'saulaah.
- (i) To stand upright.
- (j) To recite from the Qur'aan, i.e. one long aayah of the Qur'aan, or three short aayahs; which equal a long aayah.
- (k) To perform ruku'.
- (l) To perform sajdah.
- (m) The final Qa-dah, that is sitting down before completing the namaaz.
- (n) To intentionally terminate the namaaz.

If any of the above mentioned things are omitted, the namaaz will be null and void.

The Waajibaat of Namaaz

- 1 To recite the Faatihah.
- 2 To recite an additional surah, after Surah Faatihah.
- 3 To read from the Quraan in the first two raka-ahs.
- 4 To stand upright after ruku'.
- 5 To pause between both sajdahs for the duration of saying Sub-haanallaah once.

- 6 To adhere to the correct sequence of namaaz.
- 7 To perform the first qa-dah of tashahud.
- 8 To complete your namaaz by reciting the salaam.
- 9 To softly recite the qiraa'ah of Zuh-r and A's-r saulaahs.
- 10 To recite the qiraa'ahs of Faj-r, Maghrib and 'Ishaa' in an audible voice.
- 11 To recite the qiraa-ah of Jumu-ah, both 'Iyds and Tara-weeh namaaz in an audible voice.
- 12 To recite the Du-aa-e-Qunoot in the Wit-r namaaz.
- 13 To say six additional Takbeers of both 'Iyd namaazes.
- 14 If any of these waajibaat are unmindfully omitted, then it will be waajib to perform Sajdatus Sahw.
- 15 If a waajib is omitted intentionally, although the responsibility of the fardh falls away, it is waajib to repeat that namaaz.

The Sunnan of Namaaz

- 1 To raise both hands up to the ears when saying the Takbeer-e-Tahreemah.
- 2 To fold the arms and place both hands beneath the navel. Ladies must place their hands on their chests.
- 3 To recite the Thanaa'.
- 4 To recite Ta-awwuth and Tasmiyah.
- 5 To say "Allahu Akbar" whilst moving into ruku' and sajdah.
- 6 To remain in ruku' for a minimum period in which "Sub-haana Rabbiyal Azhheem" can be said thrice.
- 7 To hold the knees with the hands, while in ruku'.
- 8 To keep the eyes fixed on the feet while in ruku'.
- 9 To remain in sajdah for a minimum period in which "Sub-haana Rabbiyal A'alaa" can be said thrice.
- 10 To focus the eyes on the nose while in sajdah.
- 11 To perform the sajdah while placing seven parts of your body on the ground.

- 12 In the Jalsah (sitting between both sajdahs), qa-dah (sitting after any two raka-ahs); to sit on the left foot and to keep the right foot upright, with toes on the floor.
- 13 Ladies should keep out both feet to the right, and sit on their buttocks.
- 14 To read durood.
- 15 To recite a du-aa.
- 16 To turn the face to the right, then to the left, when saying the final salaam.
- 17 To form a niyyah for the angels, and muqtadiys in the salaam.

NOTE: Sajdatus Sahw is not waajib when any of these sunnahs are omitted, nor does the namaaz become null and void; but it is under achievement, neglectful and incorrect to intentionally omit any sunnah.

The Makroohaat of Namaaz (things that must not be done in namaaz)

- 1 To hold the hands at the extreme lower part of the abdomen, while standing upright in namaaz.
- 2 Not to wear a sleeve in namaaz.
- 3 To hold one's clothes tightly in namaaz.
- 4 To fidget with one's clothing in namaaz.
- 5 To crack the fingers in namaaz.
- 6 To turn the face right or left in namaaz.
- 7 For men to tie or fix their hair in namaaz.
- 8 To yawn in namaaz.
- 9 To sit in namaaz, as a dog sits.
- 10 To place the forearms flat on the ground while in sajdah.
- 11 To let the stomach touch the thighs whilst in sajdah.
- 12 To squat or sit cross-legged in namaaz without any valid reason, or disability.
- 13 For the Imaam to stand inside the Mih-raab.
- 14 For the Imaam to stand alone on a level which is approximately one hand span (\pm 200 mm) higher than the Muqtadiys.

- 15 To stand alone, away from the normal line of Muqtadiys.
- 16 To have a photograph or picture in front of you.
- 17 To perform namaaz with clothes which have pictures on them.
- 18 To hang a sheet or any other clothing over the shoulder.
- 19 To perform namaaz when one is extremely hungry, or when in the necessity of answering the call of nature.
- 20 To perform namaaz bare-headed.
- 21 To allow a less educated person to lead the jamaa-ah in the presence of an Aalim.
- 22 To have any loose thing in the mouth which hinders one in the recital of the Qur'aan. If this object prevents one from reciting the Qur'aan then the namaaz will be invalid.
- 23 To close the eyes in namaaz. Yes, it is not makrooh if one closes the eyes in namaaz for keener concentration, and better dedication.

Mufsidaat of Namaaz (things that nullify the Namaaz)

The mufsidaat of namaaz are as follows:

- 1 To speak or say salaam, or answer a salaam; intentionally or subconsciously.
- 2 To answer the Athaan, or one who has sneezed whilst in namaaz.
- 3 To correct anyone besides the Imaam who has faltered while performing namaaz.
- 4 To say "Alhamdulillah" on hearing good news while performing namaaz.
- 5 To say "Innaalillaahi wa innaailayhi raaji-'oon" (Indeed we belong to Allah, and indeed unto Him do we return) on hearing some sorrowful event whilst in namaaz.
- 6 To pronounce any sound of pain or disturbance while performing namaaz.
- 7 To look into the Qur'aan and recite while performing namaaz.
- 8 To eat or drink while performing namaaz.

- 9 To do any work with both hands while performing namaaz.
- 10 To turn one's chest away from the Qiblah while performing namaaz.
- 11 To omit any fardh of namaaz without any valid Shar-'iy excuse.
- 12 To lift both feet from the ground for the duration of the whole sajdah when performing namaaz.
- 13 To be ahead of the Imaam in namaaz with jamaah-ah.
- 14 To laugh in a manner that one could be heard whilst in namaaz.
- 15 For one's wudhu to break in namaaz.
- 16 To cry due to pain, calamities, or depression in a manner that could be heard by others in namaaz.
- 17 To recite the Qur'aan so incorrectly that the meaning of it is changed.
- 18 To make such a request or du-aa whilst in namaaz that could be asked from any human being, e.g. to say "O Allah give me food, clothes, or a wife", etc.
- 19 To say "Sub-haanallaah" (Allah is pure from all faults) in namaaz, when overhearing some astonishing news.
- 20 To perform sajdah on a napaak (ritually unclean) place.

Exercise

- 1 Name five faraa-idh of 'saulaah.
- 2 How many waajibaat of 'saulaah are there?
- 3 What is it to recite the Faatihah?
- 4 How long should one remain in the ruku'?
- 5 How must ladies sit in the qa-dah?
- 6 Explain what is meant by makroohaat of 'saulaah.
- 7 Name a few makroohaat of 'saulaah.
- 8 What happens to one's 'saulaah if performed when extremely hungry?
- 9 How many Mufsidaat of 'saulaah are there?
- 10 Explain "Mufsidaat".

Lesson 17

Sajdatus Sahw

Sajdatus Sahw is performed if one forgetfully omits or repeats any waajib. If any fardh has been delayed sajdatus sahw is also waajib.

The method of performing sajdatus sahw is that after reciting the tashahhud in the last qa-dah (sitting) one or both salaams must be said and then immediately two sajdahs be performed. Thereafter tashahhud and durood must be read with the salaams.

It is advisable, while in jamaa-ah, to say only one salaam before performing the sajdatus sahw. In both 'Iyd namaazes, or any other big congregation sajdatus sahw falls away. This is to avoid confusion.

Exercise

- 1 What is sajdatus sahw?
- 2 When is one allowed to perform sajdatus sahw?
- 3 What happens if one delays in any fardh 'saulaah?
- 4 Explain the method of performing sajdatus sahw.
- 5 Why does sajdatus sahw fall away in both 'Iyd salaats?

Lesson 18

The rules governing Jumu-ah

The Jumu-ah Namaaz

Jumu-ah namaaz is fardh; but there are few conditions preceding its validity.

- 1 There must be a town or city.
- 2 To be healthy.
- 3 To be a free person.
- 4 To be a male adult.
- 5 To be a mature and an understanding person, of sound mind, not insane.

- 6 Not to be blind or crippled.
- 7 To be the correct time for Zhuh-r 'saulaah.
- 8 To deliver a Khu'tbah.
- 9 The presence of jamaa-ah, i.e. a minimum of three persons to be present behind the Imaam.

It is permissible for anyone on whom Jumu-ah is not waajib to attend the Jumu-ah namaaz. It is sunnah to perform ghus-l (to bathe) before Jumu-ah. It is also mustahab (advisable) to wear good clothes and use 'I't-r. It is waajib to stop all buying and selling transactions and work from the first athaan.

Therefore when the first athaan is said, and the Imaam proceeds for the Khu'tbah, all must remain silent, and listen to the Khu'tbah. It is not permissible to speak or perform any 'saulaah at the time of the Khu'tbah. The Imaam must stand and deliver two Khu'tbahs. He must sit for a duration in which three aayahs of the Qur'aan could be recited between both Khu'tbahs. On completing the second Khu'tbah, the Takbeer (Iqaamah) must be said and two raka-ahs, fardh of Jumu-ah must be performed.

The virtues of Jumu-ah and Jumu-ah being fardh

In respect of the Jumu-ah being fardh, Hadhrat Abdullah Ibn 'Umar and Abu Hurairah R.A. relates that Rasulullah صلى الله عليه وسلم, while on the mimbar, once said that the people should avoid staying away from the Jumu-ah namaaz or else Allah will seal their hearts, and will include them in the Ghaafileen (those who are unmindful and negligent in their duties).—(Muslim)

Hadrat Salmaan Farsi رضي الله عنه, relates that Rasulullah said that whomever performs Ghus-l on the day of Jumu-ah and cleanses himself, grooms his hair, uses 'I't-r, and then proceeds towards the masjid without causing a dispute between any two persons, and performs his sunnah namaaz and thereafter whilst the Imaam delivers the Khu'tbah,

he silently and intently listens to it; all his minor sins committed from the previous Jumu-ah to this Jumu-ah are forgiven.—(Bukhaari)

Exercise

- 1 Is Jumu-ah 'saulaat fardh or sunnah?
- 2 Name the conditions preceding the validity of Jumu-ah 'saulaah?
- 3 Is it permissible for one to perform Jumu-ah 'saulaah if it is not waajib on him?
- 4 What is mustahab before Jumu-ah?
- 5 How must one behave while the Khu'tbah is being recited?
- 6 What did Rasulullah صلى الله عليه وسلم say in respect of Jumu-ah being fardh?

Lesson 19

The rules governing both 'Iyd Namaazes

The 'Iyd Namaaz

Both 'Iyd namaazes are waajib. All those things which are conditions of Jumu-ah are also requisites for the 'Iyd namaaz. However, the Khu'tbah of 'Iyd namaaz is not fardh; instead, these are sunnah, and are delivered after namaaz. The 'Iyd namaaz has no Athaan nor Takbeer. The times of 'Iyd namaaz have been discussed in its place.

On 'Iyd day one should perform Ghus-l and dress in one's best clothing. One must also use 'I't-r. On 'Iydu Fi't-r (the 'Iyd after Ramadhaan) 'Saudaqah-e-Fi't-r should be given. Thereafter something sweet must be eaten, and then one must proceed early for the 'Iyd namaaz. On the way to the place for namaaz one should say the takbeer softly. Nawaafil must not be performed before or after the 'Iyd namaaz at the place where the 'Iyd namaaz is to be performed.

The niyah for 'iyd namaaz is as follows: "I now intend to perform 'Iydu Fi't-r, 'Iydu Adh-haa including its six additional takbeers behind this Imaam". Thereafter one says

“Allahu Akbar” and folds one’s arms and recites the Thanaa’. Thereafter the Imaam will say three takbeers. Between the takbeers he will leave his hands at his sides. After the third takbeer the Imaam will fold his arms. The muqtadiy will do this in a similar manner.

Thereafter the Imaam will read Ta-awwuth and Tas-miyah, and then read the qiraa’ah. In the second raka-ah the Imaam will first read the qiraa’ah, then say the remaining takbeers. Thereafter while saying the fourth takbeer, the Imaam will go into ruku’. In these additional takbeers all must lift their hands up to their ear lobes.

The namaaz of ‘Iydu Adh-haa (the tenth of Thul-Hijjah) is performed in the same manner. On the morning of ‘Iydu Adh-haa one should not eat before the ‘Iydu namaaz. Qurbaani should be performed immediately after the ‘Iydu namaaz, and one should partake from its meat first. While going for this ‘Iydu namaaz one must say the takbeers in an audible voice. The namaaz of ‘Iydu Adh-haa should be performed earlier than the namaaz of ‘Iydu Fi’t-r.

It is compulsory to say the takbeer in an audible manner after every fardh namaaz from the Faj-r of the ninth of Thul-Hijjah up to the A’s-r of the 13th of Thul-Hijjah. This is on condition that these namaazes be performed with jamaa-ah. This takbeer is not obligatory on females. If they also perform any of these namaazes behind a muqem (resident Imaam), they must say the takbeer.

Exercise

- 1 Is it fardh to perform the ‘Iydu ‘saulaah?
- 2 What are the requisites of ‘Iydu ‘saulaah?
- 3 Describe the niyyah of ‘Iydu ‘saulaah.
- 4 What is the time of ‘Iydu ‘saulaah?
- 5 How must the takbeer be said while proceeding for ‘Iydu Adh-haa?

Lesson 20

Rules of Qurbaani

Qurbaani is waajib on every Muslim on whom it is binding to give zakaah. Goats and sheep are slaughtered on behalf of one individual, and cows and oxen on behalf of seven persons. Qurbaani can be performed from after ‘Iydu namaaz up to the evening of the twelfth of Thul-Hijjah.

Goats must be one year of age, whereas cows and oxen should be two years old. It is permissible to slaughter camels for Qurbaani. They should be at least five years old.

The Takbeer and Tashreeq of ‘Iydu

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Translations:

‘Allah is the Greatest, Allah is the Greatest, there is none worthy of worship except Allah, and indeed Allah is the Greatest; Allah is the Greatest, and definitely all praise is due to Allah.’

Exercise

- 1 On whom is Qurbaani waajib?
- 2 What is Qurbaani?
- 3 What must the minimum age of an ox or goat be?
- 4 Is it permissible to slaughter camels?
- 5 How old should they be?

Lesson 21

The rules of Safar (namaaz in travel)

The person who intends leaving his home and travelling the normal distance done on foot in three days is known as a mu-safir. This distance is called three manzils. As soon as he

leaves the built-up area of his locality he is committed to the rules governing his conduct of worship in travel. Those namaazes which consist of four fardh raka-ah fardh; he will then perform as two raka-ahs only. This is called Qas-r.

Some "Ulama" are of the view that these manzils are equal to the distance of sixty kilometres (36 miles); while others opine that it is eighty kilometres (48 miles). If one has the intention of staying in any settlement during such travels for fifteen days or more he must perform his fardh namaaz there as four raka-ahs completely. During his travel between his home and the intended destination he must perform his namaaz as Qas-r.

Exercise

- 1 Who is a musaafir?
- 2 When a musaafir leaves his locality what does he become committed to?
- 3 Define Qasr.

Lesson 22

Rules of fasting

During the whole year it is fardh to fast the full month of Ramadhaan.

The conditions for Sowm (fasting) to be fardh are as follows:

- 1 To be Muslim.
- 2 To be baaligh (reach the age of puberty).
- 3 To be paak (ritually clean) from the monthly menstruation or bleeding after birth. If any sowm (fast) is omitted due to these reasons then qadhaa' must be performed when one is paak.
- 4 To form the niyah for fasting.
- 5 To be Muqeem (resident, not in travel).
- 6 To be healthy.

To abstain from eating, drinking and sexual intercourse from the time of Sub-h Saadiq (the initial break of true dawn) up to the time of sunset, is known as Sowm (fasting).

To partake of sehri before fasting is sunnah. It is mustahab to have sehri before the time for sehri expires, and have if'taar (the eating the break to fast) immediately after sunset. For if'taar it is advisable to have dates or water.

It is also mustahab (desirable) to refrain from meaningless and nonsensical conversation, and gheebat while fasting. Gheebat is to describe an incident of any one in his absence which he will disapprove of when mentioned in his presence.

While fasting it is makrooh to:

- (a) Chew or taste any thing.
- (b) Kiss passionately.
- (c) Indulge in gheebat.
- (d) Tell lies.
- (e) Pick an argument or fight.

The sowm (fast) becomes invalid or breaks by eating, drinking or having sexual intercourse. If anyone intentionally vomits the amount of one full mouth, he must perform a qadhaa'. It is haraam to fast during the days of both 'Iyds, and the Ayyaam-e-Tashreeq (i.e. the 10th, 11th, 12th and 13th of Thul-Hijjah). Great thawaab, significance, and virtue have been mentioned for fasting during the first nine days of Thul-Hijjah, the ninth and tenth of Muharram, the six days of Shawwaal and also the thirteenth, fourteenth and fifteenth of every Islamic month.

Exercise

- 1 When is it fardh to fast?
- 2 Name the conditions of sowm.
- 3 Explain what is sowm?
- 4 How is it to make sehri? What is sehri?
- 5 What are the makroohaat of sowm?

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Lesson 23

Sadaqatul Fi't-r

Sadaqatul Fi't-r is waajib on every Muslim who is of age and mature, has sound understanding and possesses the minimum amount on which Zakaah becomes fardh. Sadaqatul fi't-r may also be given on behalf of one's minor children and servants. Each person has to give one and three-quarter sêr of wheat, or three and half sêr of barley, raisin or dried dates. One may give their equivalent in cash.

One person's sadaqatul fi't-r may be distributed amongst many people or the sadqatul fi't-r of many persons may be given to one individual qualifying to accept sadaqatul fi't-r.

Rice, Indian millet, corn etc. must be given in an amount that is equal to the cash value of 1,63275 kg of wheat or 3,26550 kg of barley.

NOTE: It is waajib to give sadaqatul fi't-r on behalf of one's wife or adult children. It is advisable to give sadaqatul fi't-r before 'Iyd Namaaz. It is not permissible to give sadaqatul fi't-r to any of the Sayyids, (the decendants of Rasulullah صلى الله عليه وسلم) or anyone on whom executing Zakaah is waajib.

Exercise

- 1 On whom is 'sadaqatul fit'r waajib?
- 2 On whose behalf can one give 'sadaqatul fit'r?
- 3 How should the 'sadaqatul fit'r be distributed?
- 4 On behalf of whom is it waajib to give 'sadaqatul fit'r?
- 5 Whom is it not permissible to give 'Sadaqatul fit'r to?

Lesson 24

The rules of Zakaah

Zakaah is waajib on every Muslim who is of age, has sound understanding, is free, not a slave, and owns the minimum amount of Ni'saab. This will only be applicable if he has excluded his debts, and this net asset which makes him qualify

to give Zakaah remains with him for a period of twelve Islamic months. The one to whom Zakaah is given must be made the sole owner of that zakaah. It is not permissible to give zakaah to one's father, paternal grandparents, and one's children. Similarly it is not permissible to give Zakaah to a wealthy person or a Sayyid.

Ni'saab is the minimum amount on which Zakaah must be given. The ni'saab of silver is two hundred dir-hams, which is equal to 19,6875 troy ozs. This is the most authentic and common mas-alah, and in this one will find a cautious calculation. The Ni'saab of gold is twenty Mithqaals. This is equal to 2,8125 troy ozs. The Zakaah of goods for trade will be calculated from the value, in accordance with the current rates of gold and silver.

Exercise

- 1 On whom is Zakaah waajib?
- 2 If one has debts is Zakaah waajib on him?
- 3 Is it permissible to give Zakaah to one's father?
- 4 What is meant by ni'saab?
- 5 What is the ni'saab of gold?

Lesson 25

The rules of Haj

Haj is fardh on the person who possesses such an amount of wealth that he can afford the passage to the Ka-bah, and is able to travel to it safely; while at the same time he is also able to provide for his household during his absence. The conditions for Haj are:

- (a) To be a Muslim.
- (b) To be of age and sound understanding.
- (c) To be healthy.
- (d) For the road to Mecca to be safe for travel.
- (e) For a female to be accompanied by a Mahram (one whom she may not marry by Sharee'ah).

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- (e) For a female to be accompanied by a Mahram (one whom she may not marry by Sharee'ah).

The Faraa-idh of Haj

- 1 To be in Ih-raam.
- 2 To be on the plain of Arafat.
- 3 To perform 'Tawaaf-e-Ziyaarah.
- 4 To do all the afore-mentioned things in their proper sequence.

NB: The waajibaat, sunnah and mustahabbaat of Haj have not been dealt with here as they are not encountered frequently by the common Muslims in their day-to-day lives. The masaa-il of Haj are so many that it is difficult to remember them all, and to explain these in writing, is undertaking to pen a voluminous work.

Exercise

- 1 When does Haj become fardh?
- 2 What are the conditions for Haj?
- 3 Name the faraa'idh of Haj.

Lesson 26

The Janaazah Namaaz, Kaf-n, and the rules of a Muslim Burial

The person who is about to die should be put in such a position that he face the Qiblah. Those around him should read the first Kalimah, so that he may recall the Kalimah and also read it. The dying person must not be told to recite the Kalimah. It is sufficient if he utters it once only and thereafter does not use any other speech. Surah Yaseen may also be read in the presence of the dying person. When he passes away his mouth and eyes should be closed and his limbs be put straight.

Thereafter, the may'yit (dead body) must be given the masnoon ghus-l. The kaf-n for males is three sheets, and for females five sheets. The following are the garments of a male may'yit:

- 1 Qamees (a shirt-like garment for the upper portion of the body).
- 2 Izaar (a garment for the lower portion).
- 3 Lifaafah (covering sheet).

NOTE: the latter two are sheets.

The kaf-n for females consists of the above-mentioned three sheets, a khimaar for the covering of the head, to close the hair, and a Khir-kah, also called a Sina-band, to secure the breasts.

The sequence of the kaf-n is that the lifaafah (sheet) has to be first spread out. Then the izaar be put on it. Thereafter the qamees be placed on it. Firstly the qamees must be fitted on the mayyit, then the izaar should be folded over the body beginning with the left side. Thereafter the lifaafah must be wrapped over the mayyit in the same sequence.

The hair of the female should made into two sections and placed over the qamees upon her chest. Then the khimaar be put to cover the hair and the head. The khir-kah is used to secure her breasts. Finally the izaar and lifaafah be folded over in the correct manner.

The Janaazah namaaz is Fardh-e-Kifaayah (if performed by a group in the community this compulsory responsibility is fulfilled and the whole community is exempted from carrying it out). If the Muslims buried any of their dead without performing namaaz, the entire community would be responsible for neglectfully committing this sinful act.

The Janaazah namaaz consists of four takbeers. After the first takbeer the Thanaa' must be recited. When reciting the Thanaa', "Wa jalla Thanaa-uka" must be included after "ta-aalaa jadduka", before "Wa laa ilaaha Ghayruka". Du-rood Shareef must be read after the second takbeer, and the du-aa must be read after the third takbeer. The salaam for completing the namaaz must be said after the fourth takbeer.

One must lift both hands to the lobes of the ears in the first takbeer. Thereafter in all the subsequent takbeers the hands must be kept folded. When forming the niyyah one

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One must lift both hands to the lobes of the ears in the first takbeer. Thereafter in all the subsequent takbeers the hands must be kept folded. When forming the niyyah one

must have in mind the purposeful intention of:

- (a) The four takbeers of the namaaz.
- (b) The namaaz being performed for Allah alone.

Exercise

- 1 How should you place one who is about to die?
- 2 What must be recited in the presence of a dying person?
- 3 What must be done after he dies?
- 4 How many sheets does a male kaf-n consist of?
- 5 How many additional sheets consists in the female kaf-n?
- 6 How should the hair of the female be placed?
- 7 To perform Janaazah 'saulaah is . . . ?
- 8 How many takbeers does the Janaazah 'saulaah consist of?

